THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

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PROTESTANTISM IN THE SOCIETY ISLANDS.

1. *Typee: a peep at Polynesian life during a four months residence in a valley of the Marquesas, &c.* By Herman Melville. New York: Wiley & Putnam. 1846. 1 vol. 12mo. pp. 325.
2. *Omoo: a narrative of adventures in the South Seas.* By Herman Melville, author of Typee. New York: Harper & Brothers. 1847. 1 vol. 12mo. pp. 389.

WHEN Typee first appeared about a year ago, there was not a little speculation afloat among the critics as to the author and the character of the book. While all agreed in awarding to the author, whoever he might be, the credit of uncommon merit as a writer, some were inclined to suspect the genuineness of the work, or, at least, the accuracy of the narrative. The adventures related were so startling, the descriptions of life in the happy valley of Typee were so glowing, and the style of the book was, withal so poetical and romantic, that some were half inclined to view the whole as a gorgeous fiction—a sort of Robinson-Crusade—portraying an Eutopia in Savagedom; while others, of a more sober temperament, professed to believe that the basis of the story might indeed be true, but that the details of the narrative were greatly exaggerated, or, at the least, highly colored. To these last named critics it seemed almost to surpass belief, that a common mariner before the mast should have turned out so gifted a writer of his own adventures, and should have produced a narrative almost as smooth and as highly wrought as Irving's Astoria.

Others again, professing to be more conversant with life in Polynesia, or to be personally acquainted with the author, could see nothing in the work which was either impossible or improbable; and were therefore disposed to regard it as a veritable book of travels, worthy of fully as much credit as others of the same kind. Those who had read the Journal of the late Captain Porter, published several years ago in this country, and replete with incidents fully as marvellous as those related

by the author of Typee, could see nothing in the latter work at all incompatible with its genuineness and substantial accuracy; and these were even inclined to smile at the skepticism of those more dashing critics, who, without knowing any thing either of the author or of the extraordinary people among whom he was thrown in the South Seas, ventured to pronounce at once that the narrative was a fit sequel to Robinson Crusoe and Gulliver's Travels.*

When the work was republished in England, the general opinion of the English press was decidedly favorable to its genuineness and accuracy. Douglas Jerrold's paper, the London Sun, the London Examiner, the London Spectator, and the London Critic,—not to mention several other English periodicals,—all professed to receive and vindicate the work as a genuine book of travels, entitled to credit so far as the substance of the narrative goes. We will be pardoned for inserting a few extracts from the literary notices furnished by the papers just named.

The London Examiner says:

"The authority of the work did not seem very clear to us at first, but on closer examination we are not disposed to question it. A little coloring there may be here and there, but the result is a thorough impression of reality."

The London Spectator thus answers the objection of the London Times—that the book is too well written to have been the production of a common sailor:

"Had this work been put forward as the production of an English common sailor, we should have had some doubts of its authenticity in the absence of distinct proof. But in the United States it is different. There social opinion does not invest any employment with discredit, and it seems customary with young men of respectability to serve as common seamen, either as a probationership to the navy or as a mode of seeing life. Cooper and Dana are examples of this practice."

The London Critic says:

"The author is no common man. The picture drawn of Polynesian life and scenery is incomparably the most vivid and forcible that has ever been laid before the public. . . . The coloring may be often overcharged, yet in the narrative generally there is a vraisemblance that cannot be feigned; for the minuteness and novelty of the details could only have been given by one who had before him nature as his model."

In a second notice, the same periodical adds:

"We have said in our first notice of this book that there is a vraisemblance that never could be counterfeit, and have furthermore found evidence of the assertion in the book just quoted, (Coulthis' Adventures in the Pacific.)"

The New York Courier and Enquirer thus refers to these testimonies in its second notice of Typee:

"No doubt is entertained of the truth of this book by many persons here, whose intimacy with the author and general acquaintance with the subject peculiarly fit them to form an intelligent opinion on this point. And in England, as far as we can judge from the criticisms of the press, the general opinion appears to be favorable to its accuracy."

A further confirmation of the statements made in Typee is found in the publication, which some months ago went the rounds of the Eastern papers, to the effect, that Toby, the mysterious comrade of Mr. Melville, who had disappeared from the valley of Typee, is said to have reappeared and vouched for the truth of all the statements of the narrative so far as he himself was concerned in them. If this be the fact—and we see no reason for doubting it—it will go far to strengthen the conviction, which seems already pretty general among the best judges, that there is no valid reason for suspecting the truth

* See a notice of Omoo in a late number of the Literary World, a periodical of great merit, published in New York.

of Mr. Melville's narrative of adventures in Polynesia and the South Seas.

The recent publication of Omoo,* a continuation of the narrative commenced in Typee, may be viewed as settling the question as to the genuineness, if not as to the accuracy, of the former work by the same author. From this volume, it appears that Mr. Melville is a veritable New Yorker, born on the banks of the Hudson, and of a very respectable family, being a nephew of Herman Gansevoort, of Saratoga county, New York, to whom Omoo is dedicated. The style of this new publication, though equally graphic and classical as that of Typee, is more sober, and therefore more in keeping with a truthful narrative. The reader of it is forced almost in spite of himself to believe, that most of the events therein related, and in a manner so lively and lifelike, must have really occurred. The vraisemblance is so perfect, the details are so minute, the incidents are so natural, the portraitures of character and life so very graphic, that fiction seems out of the question; besides that it would be very disreputable for a man of standing to attempt to palm off on an enlightened community a romance as a genuine and veracious narrative of travels. No sound critic can believe this without the strongest evidence establishing the imposture; and as we have seen, the evidence lies in the other way.

We are content, then, to receive the narrative of Mr. Melville with the same trust with which we would receive that of any other respectable traveller who narrates his own adventures; that is, to admit the substance, and to make such allowance for the coloring, as the subject may seem to demand, or as is usual on such occasions. As Mr. Melville kept no regular journal, and as, of course, he writes only from memory, as he himself candidly tells us in his preface, the details of his narrative are more or less loosely strung together, and are not so satisfactory as if they had been presented in regular chronological order. But this circumstance does not at all detract from the substantial accuracy of his statements; on the contrary, his candor in alluding to the reasons which necessarily prevented him from following the method of most other travellers, tends rather to conciliate faith in his narrative, and to produce on the mind of the impartial critic the impression that he had no intention to mislead the public.

But there is one portion of his statements which is not so immediately connected with the narrative of his own personal adventures, which is of a much graver character, and which is therefore still more entitled to credence. We refer to his remarks and reasonings on the results of Protestant missionary enterprise in Polynesia. A Protestant himself, who takes no pains to conceal his prejudice against the Catholic church, it is not to be supposed that he had any motive for under-rating the effects produced by the labors of the Protestant missionaries on the morals and civilization of the South Sea Islanders; and it is not to be presumed that he was disposed either to misstate or to deal in exaggeration on this subject. During a sojourn of several months among the inhabitants of the various groups of islands scattered over the Pacific, in which he became acquainted with the doings of the missionaries and mingled with the islanders on terms of social intimacy, he had ample opportunities to judge accurately of the social condition and of the alleged Christian character and standing of the latter.

Though he tells many stern truths which must be painful to the liberal advocates of Protestant missionary enterprise in the United States, yet he sets down nought in malice; he deals not in denunciation or invective; he evidently writes more in sorrow than in anger; and he makes his statements rather with a view to direct public attention to the subject

* This word means, in the Polynesian dialects, a *rambler* or *rover*.

and to have the evils alleged by him corrected by the proper authority, than to quench or even to check missionary zeal among his Protestant brethren. This seems, in fact, to have been one of the principal objects he had in contemplation in publishing his adventures in the South Seas; and he tells us as much in the preface, to both Typee and Omoo.

Moreover, he takes special pains to confirm all his more important statements on this subject by the testimonies of other Protestant travellers of unimpeachable veracity and great weight of authority. What he tells us, then, under this head, may be fully and implicitly relied on as the truth. And we have no doubt that the popularity and general circulation of his two works will have a most beneficial influence on the opinion of the religious community in this country in regard to Protestant missions in the Pacific; and that his statement of stubborn facts which fell under his own observation, united with his graphic and life-like pictures of Polynesian manners and morals, will undeceive many well disposed persons who had permitted themselves to be misled and to be robbed of their money by the glowing statements and pious frauds of the missionaries.* A man who dares tell the truth under such circumstances, if not a hero, may well be set down as an honest man and a benefactor of his species. Let the truth be told, no matter who suffers by it,—seems to have been the motto of Mr. Melville; and in these days of boasted enlightenment and independence, but of real truckling and subserviency to popular prejudice or clamor, this is, at least, an unusual maxim for the guidance of any young writer who courts popularity. We are delighted to find that Mr. Melville has obtained popularity without seeming to court it; and we are disposed to award much honor to his fearless independence.

From the statements scattered through the two works of Mr. Melville, it appears that Protestant missionary effort in the Pacific has turned out a complete failure, if not an arrant imposition on the pious credulity of the religious public. Brother Jonathan is equally as liberal, and almost as *good-natured*, as his respected sire; but we are deceived as to his real character, if he does not become "wide awake," when he has once discovered a gigantic scheme devised by certain reverend men for draining his pockets of their surplus cash under false pretences.

The statements of our author, extracted from "Typee," in reference to the religious condition of the Sandwich Islanders, have been already spread before the American public in a recent publication.* We propose at present to furnish a rapid analysis of what he says in reference to the doings of the Protestant missionaries at Tahiti and the other islands of the Society group, and to the influence exerted by their teaching on the civilization of the inhabitants. We shall confine ourselves to his last work—Omoo. In the preface to this work Mr. Melville thus states his motives for furnishing plain and unvarnished statements of the actual social and religious condition of the South Sea Islanders with whom he was thrown into contact:

"In every statement connected with missionary operations, a strict adherence to facts has, of course, been scrupulously observed; and in some instances, it has even been deemed advisable to quote previous voyagers in corroboration of what is offered as the fruit of the author's own observations. Nothing but an earnest desire for truth and good has led him to touch upon this subject at all. And if he refrains from offering hints as to the best mode of remedying the evils which are

* As stated in this Magazine (vol. vi, November, p. 580, *note*,) the *second* edition of Typee does not contain those passages which are most unfavorable to the Protestant missions. Every body can understand that a book, which recorded such unpalatable truth, required to be *expurgated*, in order to suit the *general* demand. The statements of Omoo show plainly that the *expunging* in Typee was not dictated by any zeal for the diffusion of the truth.

* General Evidences of Catholicity, &c. By M. J. Spalding, D. D. Appendix to Lecture III. See also U. S. C. Magazine, vol. vi, November, 1847.

pointed out, it is only because he thinks, that after being made acquainted with the facts, others are better qualified to do so."*

In another place, he thus disclaims any wish to disparage the cause of the missionaries:

"But in the first place, be it distinctly understood, that in all I have to say upon this subject, both here and elsewhere, I mean no harm to the missionaries nor their cause; I merely desire to set forth things as they actually exist."†

Tahiti presents one of the fairest specimens—if not the fairest specimen—of the practical working and success of Protestant missionary enterprise. Protestant missionaries, chiefly English, have been there laboring for the conversion and civilization of the natives for about sixty years; and they have been during all this time encouraged by the smiles and sustained by the munificent donations of their brethren at home. Surely if Protestantism could any where hope to convert a heathen people, it was here. As Mr. Melville says:

"Of the results which have flowed from the intercourse of foreigners with the Polynesians, including the attempts to civilize and Christianize them by the missionaries, Tahiti, on many accounts is obviously the fairest practical example. Indeed, it may now be asserted, that the experiment of Christianizing the Tahitians, and improving their social condition by the introduction of foreign customs, has been fully tried. The present generation have grown up under the auspices of their religious instructors. And although it may be urged that the labors of the latter have at times been more or less obstructed by unprincipled foreigners, still this in no wise renders Tahiti any the less fair illustration; for with obstacles like these the missionaries in Polynesia must always and every where struggle. Nearly sixty years have elapsed since the Tahitian mission was started; and during this period it has received the unceasing prayers and contributions of its friends abroad. Nor has any enterprise of the kind called forth more devotion on the part of those directly employed in it."‡

Now what has been the success of all this long sustained effort? What the practical results of all the immense sums of money expended in evangelizing the Tahitians? Have the natives been converted to Christianity and thereby raised in the scale of civilization? Has their moral, social, and physical condition been improved? We are willing to abide this test of the efficacy of Protestantism in reclaiming barbarous nations.

The results of the Protestant mission at Tahiti may be stated in very few words. The missionaries have translated the Bible into Tahitian; they have scattered tracts, have erected schools and churches, and have made a good many nominal converts: but the native population has dwindled away, and it has become more indolent, more vicious, and much worse off both in body and soul under their training, than was the case before the white man set foot on the island. Such is the testimony of Mr. Melville, who takes care to confirm it by that of travellers who had previously visited the islands of the Pacific. These witnesses are none of them Roman Catholics, but, on the contrary, favorably disposed towards Protestantism. They are: Kotzebue, the Russian navigator, who visited the Pacific between the years 1823 and 1826; Captain Beechy, R. N., the narrative of whose voyage was published in London in 1831; and Daniel Wheeler, a benevolent Quaker, who, about the year 1834, visited most of the missionary stations in the South Seas, in a vessel of his own, with a view to examine into and better the condition of the natives. The testimonies of the two first named voyagers are mentioned with commendation by a Protestant bishop—Dr. Russell—in his recent work on Polynesia, published in Harpers' Family Library;* and Captain Beechy appeals to the authority of Turnbull, an English navigator, and the author of "A Voyage around the World, in the years 1800–1804."† So that we have here the testimonies of five unexceptionable Protestant travellers, all

* P. x. † P. 230. ‡ P. 230–1.

* P. 96.
† Published in London in 1805; 3 vols. 8vo.

going to confirm the statements of Mr. Melville.

Alluding to the prohibition by the missionaries of all innocent amusements among the natives, and to some other unwise measures adopted by the heads of the mission, Kotzebue employs this plain language:

"A religion like this, which forbids every innocent pleasure, and cramps or annihilates every mental power, is a libel on the divine Founder of Christianity. It is true, that the religion of the missionaries has, with *a great deal of evil,* effected *some good.* It has restrained the vices of theft and incontinence; but it has given birth to ignorance, hypocrisy, and a hatred of all other modes of faith, which was once foreign to the open and benevolent character of the Tahitians."*

Captain Beechy testifies, that while at Tahiti he witnesses scenes

"Which must have convinced the greatest skeptic of the thoroughly immoral condition of the people, and would force him to conclude, as Turnbull did many years previous, that their intercourse with the Europeans had tended to debase, rather than to exalt their condition."†

The honest Daniel Wheeler, after bewailing their sad condition both social and political, says, speaking of their religious state:

"Certainly appearances are unpromising; and however unwilling to adopt such a conclusion, there is reason to apprehend that Christian principle is a great rarity."‡

In another place, alluding to a horrible disease introduced by the intercourse of the islanders with foreigners, he breaks forth into this exclamation:

"How dreadful and appalling the consideration, that the intercourse of distant nations should have entailed on these poor, untutored islanders, a curse unprecedented and unheard of in the annals of history!"§

* Quoted by Melville—Omoo, p. 233.
† Ibid. ‡ Ibid. p. 234. § Ibid. p. 240.

The ravages made among the Tahitians by this loathsome disease are, indeed, almost incredible. If we are to believe Mr. Melville, it

"Now taints the blood of at least TWO THIRDS OF THE COMMON PEOPLE OF THE ISLAND; and, in some form or other, is transmitted from father to son."

"Their first horror and consternation," he continues, "at the earlier ravages of this scourge, were pitiable in the extreme. The very name bestowed upon it is a combination of all that is horrid and unmentionable to a civilized being. Distracted with their sufferings, they brought forth their sick before the missionaries, when they were preaching, and cried out, —'Lies, lies! You tell us of salvation; and behold, we are dying. We want no other salvation than to live in this world. Where are there any saved through your speech? Pomaree is dead; and we are all dying with your cursed diseases. When will you give over?' At present, the virulence of the disorder, in individual cases, has somewhat abated; but the poison is only the more widely diffused."*

Much as the missionaries have sought to conceal or palliate this dreadful state of things, in their correspondence with their friends and supporters at home, the truth has come out in spite of their studied silence; and it is even virtually admitted by themselves. A single fact referred to by Mr. Melville will serve to show in what estimation the virtue and morals of the converted Polynesians are held by their religious instructors themselves. Facts speak more eloquently than words.

"On the island of Imeeo (attached to the Tahitian mission) is a seminary under the charge of the Rev. Mr. Simpson and wife, for the education of the children of the missionaries, exclusively. Sent home —in many cases, at an early age—to finish their education, the pupils are here taught nothing but the rudiments of knowledge; nothing more than may be learned in the native schools. Notwithstanding this, the two races are kept as far as possible from associating; the avowed reason being to preserve the young whites from moral contamination. The better to insure this end, every effort is made to pre-

* Ibid.

vent them from acquiring the native language. They went even farther at the Sandwich Islands; where, a few years ago, a play-ground for the children of the missionaries was inclosed with a fence many feet high, the more effectually to exclude the wicked little Hawaiians. And yet, strange as it may seem, the depravity among the Polynesians, which renders precautions like these necessary, was a measure unknown before their intercourse with the whites. The excellent Captain Wilson, who took the first missionaries out to Tahiti, affirms, that the people of that island had, in many things, 'more refined ideas of decency than ourselves.'* Vancouver, also, has some note-worthy ideas on this subject, respecting the Sandwich Islanders."†

Our author adds:

"That the immorality alluded to is continually increasing, is plainly shown in the numerous, severe, and perpetually violated laws against licentiousness of all kinds, in both groups of islands."‡

A necessary consequence of this deplorable state of things, is the dwindling away of the native population under the influence of the civilization introduced by the missionaries. The Tahitian population, like that of all the other islands of the Pacific upon which the missionaries have set their foot, is fast verging to extinction. It is melting away, like the snow before the rays of the sun. If the decrease should go on with the same rapidity as heretofore, for a few years longer, the missionaries will soon have but few even of nominal converts to boast of in all those islands, of whose civilization they have nevertheless been in the habit of speaking in terms so grandiloquent.

"About the year 1777, Captain Cook estimated the population of Tahiti at about two hundred thousand. By a regular census, taken some four or five years ago, it was found to be only NINE THOUSAND!§ This amazing decrease not only shows the malignancy of the evils necessary to produce it; but, from the fact the inference unavoidably follows, that all the wars, child-murders, and other depopulating causes, alleged to have existed in former times, were nothing in comparison to them."*

In view of these mournful facts, the extinction of the native race is inevitable. Their fate is fixed, and no human power can avert it.

"The islanders themselves are mournfully watching their doom. Several years since, Pomaree II said to Tyreman and Bennet, the deputies of the London Missionary Society,—'You have come to see me at a very bad time. Your ancestors came in the time of men, when Tahiti was inhabited; you are come to behold just the remnant of my people.' Of like import, was the prediction of Teearmoar, the high-priest of Paree, who lived over a hundred years ago. I have frequently heard it chanted in a low, sad tone, by aged Tahitians:—

'A harree ta fow,
A toro ta farraro,
A now ta tararta.'

'The palm-tree shall grow,
The coral shall spread;
But MAN shall cease.'"†

Such is then, from unquestionable evidence, the sad and deplorable condition to which the Tahitians have been reduced under the teaching of the Protestant missionaries. After having labored to bestow upon the natives the blessings of Christian civilization, for a period of nearly sixty years; after having expended millions of money for their conversion to Christianity; after having boasted a thousand times of their brilliant success "in evangelizing the heathen," and thereby succeeded in extorting immense amounts from the credulity of their confiding friends in England; the whole mission turns out to be, not only a complete and signal failure, but a disgrace and a burning shame to the Christian name. The Tahitians are now infinitely worse off,—physically and morally,—than they were before they saw the face of the godly missionaries. They

* A Missionary Voyage to the South Pacific Ocean. Append. pp. 336-342.

† Vancouver's Voyages, 4th edit. vol. i, p. 172, quoted in "Omoo," p. 235. ‡ Ibid.

§ In a note, the author here refers to the volumes of the "U. States Exploring Expedition;" which also bears abundant testimony to the same remarkable fact in regard to the Sandwich Islands. He also quotes Ruschenberger's "Voyage round the World."—Philadelphia, 1838.—8vo.

* Vancouver's Voyages, quoted in "Omoo," p. 239.

† "Omoo," p. 241.

have been mocked with the vision of civilization which they were destined never to realize. The missionaries have grown rich at the expense of their boasted converts. The latter have become the victims of the trust they reposed in the professions of the former. They were promised every thing, and, in the end, received nothing. Poverty, degradation, extinction—were their unfortunate lot and doom. They were left nothing else to hope for.

How are we to explain this singular phenomenon? Are we to say, that the missionaries were nothing but arrant hypocrites and impostors? We would not take upon ourselves the responsibility of making such a charge. We may even believe that most of them were upright and honest men, who sincerely wished to convert and civilize the natives. Many of them certainly labored with great apparent zeal and earnestness. Whence, then, their notorious failure? It can be explained only on the principle which all ecclesiastical history proclaims as true and certain,—that no sect, separated from Catholic unity, has ever succeeded, or can ever succeed, in converting and civilizing a single heathen nation. God does not bless the efforts of proud separatists; he gives his graces only to the meek and humble laborer in his own vineyard: and his divine Son has accordingly said, "he that gathereth not with me, scattereth."

It is only the pure and immaculate spouse of Christ—the Catholic church—that can be the fruitful mother of *his* children. Protestantism, like all other human sects, is necessarily doomed to barrenness. "Unless God build the house, in vain do they labor who build it." The failure of the Tahitian mission, is but an additional link in the long chain of reasoning which clearly establishes the falsity of Protestantism and the truth of Catholicity. View the subject in what light you will, this is the conclusion which every logical Christian mind must necessarily reach on the subject. The Protestant sects have always and every where signally failed in their missionary enterprises; therefore they cannot claim to have the blessing of God; therefore, they are not the heirs to the promises made by Christ to his first ministers in the commission which he gave them to teach all nations.

This is, we have not the slightest doubt, the principal cause of the total failure of Protestant missionary effort in the islands of the Pacific, and the world over. But there are other causes of a secondary nature, connected with the mode employed by the missionaries for operating on the minds of the natives. They relied entirely too much on mere worldly means; and too little on the assistance of God. They hoped to convert the natives to Christianity by distributing among them Bibles and tracts;—a means neither warranted by the Scriptures themselves, nor conformable to the teachings of reason and experience. They also placed too much confidence in those exciting exhibitions of fanaticism, generally known by the name of "revivals." These may carry away the multitude for the moment, but they usually produce no permanent results. When the excitement dies away, the converts made under its influence also usually fall off; and often become worse sinners than they were before. We will, while on this subject, give another extract from "Omoo."

"In fact, there is, perhaps, no race upon earth less disposed by nature to the monitions of Christianity, than the people of the South Sea. And this assertion is made with full knowledge of what is called 'the Great Revival at the Sandwich Islands,' about the year 1836; when several thousands were, in the course of a few weeks, admitted into the bosom of the church. But this result was brought about by no sober moral convictions; as an almost instantaneous relapse into every kind of licentiousness, soon afterwards testified. It was the legitimate effect of a morbid feeling, engendered by the sense of severe physical wants, preying upon minds excessively prone to superstition; and, by fanatical preaching, inflamed into the belief that the gods of the missiona-

ries were taking vengeance on the wickedness of the land."*

So very difficult was it, in fact, for the Protestant missionaries of Tahiti to retain the converts which they had made, that, like their American brethren at the Sandwich Islands, they felt themselves under the necessity of enacting a regular code of what we would call Blue Laws; and of enforcing them by means of a sort of inquisition, the officers of which were a set of spies, who traversed the island, and reported all scandals to their employers. These men, called by the natives *kannakippers*, are feared and detested by the whole Tahitian population. They are very troublesome fellows, who constitute a regular religious police under the direction of the missionaries; and wo to the unfortunate native who is denounced by them. Mr. Melville devotes a separate chapter to their special benefit; and it would be a very amusing one, if the subject were not so sad a commentary on the boasted right of private judgment. We can make room for but one or two extracts. Speaking of the hypocrisy, which this system of religious espionage and coercion is calculated to foster, Mr. Melville says:

"The hypocrisy in matters of religion, *so apparent in all Polynesian converts*, is most injudiciously nourished in Tahiti, by a zealous, and in many cases, a coercive superintendence over their spiritual well-being. But it is only manifested with respect to the common people, their superiors being exempted. On Sunday mornings, when the prospect is rather small for a full house in the minor churches, a parcel of fellows are actually sent out with rattans into the high-ways and by-ways as whippers-in of the congregation. This is a sober fact.† These worthies constitute a religious police; and you always know them by the great white diapers they wear. On week days they are quite as busy as on Sundays; to the great terror of the inhabitants, going all over the island, and spying out the wickedness thereof. Moreover, they are the collectors of fines—levied generally in grass mats—for obstinate non-attendance upon divine worship, and other offences amenable to the ecclesiastical judicature of the missionaries."*

Of these precious religious spies he also says:

"Besides their confounded inquisitiveness, they add insult to injury, by making a point of dining out every day at some hut within the limits of their jurisdiction. As for the gentleman of the house, his meek endurance of these things is amazing. But, good easy man, there is nothing for him but to be as hospitable as possible. These gentry are indefatigable. At the dead of night prowling round the houses, and in the day-time hunting amorous couples in the groves."†

We will close this paper with one more extract from our author, in which he furnishes us with the substance of a discourse preached to the natives by one of the missionaries in his presence, as interpreted to him by an intelligent Hawaiian sailor, whose acquaintance he had casually made. The sermon was delivered shortly after the French had taken possession of the island under Admiral de Petit Thouars.‡ It opens with a violent invective against the French and a gross slander of the Catholic religion; and it closes with an earnest appeal to the audience for some of the good things of this earth. We have heard of some Protestant preachers nearer home, who adopt the same train of reasoning. We give the beginning and the end of the discourse.

"Good friends, I glad to see you; and I very well like to have some discourse with you to-day. Good friends, very bad times in Tahiti; it make me weep. Pomaree§ is gone—the island no more yours, but the We-Wees (French). Wicked priests here, too; and wicked idols in women's clothes, and brass chains. Good friends, no you speak, or look at them—but I know you won't—they belong to a set of robbers—the wicked We-Wees. Soon these bad men be made to go very

* P. 218.

† Kotzebue testifies to this same curious fact; and so also does the Quaker Wheeler.

* P. 223. † P. 224

‡ The French came to avenge the persecutions inflicted on French priests and their Catholic converts at the instigation of the missionaries; as Mr. Melville acknowledges, pp. 157-8.

§ The queen, who had fled to a neighboring island—one of the group.

quick. Beretanee* ships of thunder come, and away they go. But no more 'bout this now. I speak more by by.

"Good friends, little to eat left at my house. Schooner from Sydney no bring bag of flour, and *kannaka*† no bring pig and fruit enough. *Mickonaree*‡ do great deal for *kannaka; kannaka* do little for *mickonaree.* So, good friends, weave plenty of cocoa-nut baskets, fill 'em, and bring 'em to-morrow."§

* The British.

† The name often given by foreigners to the natives of Polynesia.

‡ A corruption of the word *missionary.*

§ P. 216–17.

For the U. S. C. Magazine.

AN ODE TO WINTER.

And now stern Winter's angry brow,
  Frowns darkly o'er the expiring year.*
Monarch of storms! we tremble now,
  As the boding sound of thy voice we hear.
Thou comest, unfolding thy rushing wings
(To which the hoar frost eternally clings)
From the ice girt pole, while a pageant of clouds,
Like a funeral pall, the bright firmament shrouds;
And bursting with rage from their Boreal caves,
An army of tempests around thee raves.
Beneath thy tread, the verdant green
Is clad in robes of snowy sheen,
And nature's withered and faded face,
Displays thy blasting and merciless trace.
        The hoary brow'd hill,
        The frozen rill,
        The black low'ring cloud,
        The storm fierce and loud,
        The dark sunless day,
        Reft of every bright ray,
        The long freezing night,
        And the cold starry light,
All come at thy bidding; while wailing low,
To thy ruthless will the forest trees bow.
        Hark! the deep groan,
        The wild hollow moan,
        And now the loud crash
        As they bend to thy lash—
Till fainter,—then hushed,—the angry blast,
In fitful sobs, expires at last.

Now pile the blazing faggots high,
  Let summer glow within,
Nor heed the storm that dashes by,
  But cheerfully begin,
To feast thee on the classic page,
  Communing with th' immortal dead,
Who fell in by gone days, ere age
  Had paled the cheek, or beauty fled

* Written in December.

The brow of time. When Ninus conquering came,
When Alexander climbed the steep of fame,
When Cæsar's laurel'd brow appeared,
When Constantine the cross upreared;
Or even later still, when Albion's crown
Led hosts to victory and renown;
When crimson crested conquest flew
To wheresoe'er the Corsican might woo;
When the young Washington, Columbia's pride,
Stemm'd fearlessly oppression's booming tide,
Not that a crown might gird his hallow'd head,
Not by ambition's wiling meteor led,
But by a noble heroism driven,
To deeds, rewarded, but, in yon bright heaven.

Such thrilling tales the historic muse can tell,
That oft the raging storm without may swell,
The rattling thunder roll unheeded by,
And the fork'd lightning glare athwart the sky.

Aye, even poesy and fancy's dream
May gild dark winter with a transient beam,
For turn thee to the playful page
Of him, who, in his infant age
When slumb'ring on his native hill,
By sylvan doves was guarded still,
And covered o'er with foliage green.
Full well he tells the tale I ween.
Or list to Mantua's shepherd swain
Who sings the man from Ilion's plain,
By cruel Juno forced to fly,
Far from the shore where buried lie
The ashes of his levell'd home,
O'er distant seas compelled to roam.
Shakspeare and Milton too have power
When wintry storms above us lower,
To waft aloft the fervent mind,
And leave the tempests far behind.
And oh! how often Burns' sweet lay
Has chased the gloomy cloud away—
Till e'en the air seemed fraught with bloom
And redolent with sweet perfume.
And our own minstrels sometimes sing
Till joyous spirits gayly fling
Enamell'd wreaths 'round winter's form
Regardless of the biting storm.
And then around the social hearth,
How oft the fire of genial mirth
Burns brightly—and the beaming smile,
  The kindly word and warm caress,
All tend so sweetly to beguile,
  The season of its bitterness.

Yes, winter has its charms, and tho' bright spring,
  With sparkling eye and ruddy cheek,
Garlands o'er nature's brow may fling,
  And in sweet, zephyry accents speak;

Tho' the fair moon serenely bright
Thro' ether lead a silvery train,
Tho' the rich dew like summer rain
Fall gently, and each big drop shine
  Like to a diamond in the morning beam;
Tho' birds sing blithely where the woodbines twine
  Their amorous arch above the limpid stream;
Tho' brilliant summer with her dazzling charms,
  Her richly varied garb and ripened bloom
Bearing delicious fruits within her arms,
  Breathing around mellifluous perfume,
Comes charming every sense, till the full soul
Enchanted bows before her bland control;
Tho' autumn strews the fading landscape o'er
Profusely with her rich luxuriant store,
Tho' teeming fields and golden tinted skies
Gladden the heart, and feast th' enraptured eyes,
Still winter has his crown of glory too,
Despite the pall that shrouds the heaven's blue,
Despite the storms that rudely rave around,
Or the deep snows, that veil the barren ground,
Far, FAR, beyond the charms we proudly sing,
That round the social hearth their halo fling
Lovelier than kindest nature ever throws
Where e'en the warmest, brightest sunlight glows.
For 'mid his darkest gloom, a fairer flower
Than ever bloomed in Flora's loveliest bower,
Whose balmy fragrance fills creation's space,
Whose priceless virtue saves the human race
From e'en the deadliest ill—"upreared its lovely form,"
Aye 'mid the bitter season's wildest storm,
When summer sunbeams were afar,
First shone the bright, unrivalled star,
That beams in winter's matchless diadem—
The ever glorious star of Bethlehem.

S. R. T.

LOUISVILLE, Dec. 9th, 1846.

For the U. S. C. Magazine.

PHYSICAL SCIENCE AS OPPOSED TO MIRACLES.

N *primis hominis est propria* VERI *inquisitio atque investigatio.* So thought the Roman Orator and so have ever thought the wisest and the best of every age. "What is truth," was once asked of Him who was truth itself; but the spirit of the inquirer forbade a reply. Yet what was denied to impious curiosity is always granted to the simple prayer of an humble and a loving heart. The truth of faith is never sought in vain by those who seek aright, and panoplied with this men have a most powerful, we might almost venture to say, an indispensable auxiliary in their search for truth in the labyrinth of human knowledge. Since man was sent into this world solely to prepare himself for a better, it follows that every thing in this life must be viewed as subordinate to the great end of his creation. The highest attainments of science, the most brilliant achievements of art, the proudest trophies of the human intellect, viewed as the end of our exertions, so far from elevating would degrade us in the scale of existence, and consign us to the miserable doom of those who prefer the creature to the Creator. It is only as means to an end, and that end the glorious destiny of man in a future state, that such topics can be worthy the attention of immortal beings. The truths of science are then necessarily subordinate to the truths of faith, and can never contradict them, for truth is one and indivisible. If apparently in conflict, the conclusions of science as mere deductions of the human mind must yield to the certainties of faith. The facts upon which, as on a foundation, science rears its superstructure, may be undeniable; our senses which bear testimony to those facts, unless disordered, can never deceive us; yet the universal experience of mankind has long since demonstrated, that nothing is more easy or more common than for men to be mistaken in their deductions from facts—men have not to learn now for the first time that the mind, long brooding over any cherished speculation, becomes blind to every thing that it does not wish to see, or that the enthusiastic advocates of false systems are very seldom persuaded of error. The wide difference between different intellects, in their ability to distinguish between truth and error, is manifestly to be referred to the greater or less comprehensiveness of their knowledge. Could we imagine a mind possessed of all knowledge in reference to any particular subject, its decisions upon that subject would be infallibly correct. And accordingly as one recedes from such full and perfect knowledge, so will his conclusions be more and more liable to error. Thus what is fallacy or sophistry or absurdity to others, may be unquestioned truth to him who, cursed with the dangerous gift of "a little learning," and therefore not aware of any deficiencies, sees only in part and decides from such partial view. With this liability to go astray, this strange proclivity to follow every will o'the wisp theory that may be suggested by an unfettered imagination, it becomes important to multiply the safeguards against delusion.

And one safeguard, too little appreciated in the present day, is the influence of true faith. If the danger of being deceived diminishes as our actual knowledge extends, then he who to his other acquirements has added the truths of faith, is more secure than one who has them not. If whatsoever opposes truth must be error, then one who knows the truth must be better able to detect error than another without this knowledge. If when comparing distinct propositions, to discover their differences or agreements, it is indispensable to be familiarly acquainted with both, then one with such acquaintance must be better able to judge correctly than another who has studied but one. And if the mind of man requires some established principles, some infallible certainties on which it can rest, from which it can reason and by which it can examine the semblances of truth daily presenting themselves, then it necessarily follows that the Catholic, every thing else equal, must have a decided and manifest advantage over all others in the investigation of truth, whether in morals or science. With the exception perhaps of the province of mathematics, wherein the mind is grappling with abstract quantities and proportions, there is not another department of human knowledge in which the possession of the true faith is not a valuable safeguard against error. In illustration of these remarks we need only refer to the last instance that has fallen under our notice of scientific delusion induced by the want of faith. In a volume styled the "*Practical Astronomer, by Thos. Dick, LLD.*" reprinted by Harper & Brothers, New York, 1846, on page 89, the author having described and explained many "uncommon appearances in nature, produced by the combined influences of reflection and refraction," proceeds as follows: "I shall mention only another instance of this description which lately occurred in France and for a time caused a powerful sensation among all ranks. On Sunday the 17th of December, 1846, the clergy in the parish of Migné, in the vicinity of Poictiers, were engaged in the exercises of the Jubilee which preceded the festival of Christmas, and a number of persons, to the amount of three thousand souls, assisted in the service. They had planted as part of the ceremony a large cross, twenty-five feet high and painted red, in the open air beside the church. While one of the preachers about five in the evening was addressing the multitude, he reminded them of the miraculous cross which appeared in the sky to Constantine and his army, and the effect it produced, when suddenly a similar celestial cross appeared in the heavens just before the porch of the church, about two hundred feet above the horizon, and one hundred and forty feet in length, and in breadth from three to four feet, of a bright silver color tinged with red. The curate and congregation fixed their wondering gaze upon this extraordinary phenomenon, and the effect produced on the minds of the assembly was strong and solemn. They spontaneously threw themselves on their knees, and many who had been remiss in their religious duties, humbly confessed their sins and made vows of penance and reformation. A commission was appointed to investigate the truth of this extraordinary appearance, and a memorial stating the above and other facts was subscribed by more than forty persons of rank and intelligence, so that no doubt was entertained as to the reality of the phenomenon. By many it was considered as strictly miraculous, as having happened at the time and in the circumstances mentioned. But it is evident from what we have already stated, that it may be accounted for on physical principles. The large cross of wood painted red was doubtless the real object which produced the magnified image. The state of the atmosphere, according to the descriptions given in the memorial, must have been favorable for the production of such images. The spectrum of the wooden cross must have been cast on the concave surface of some at-

mospheric mirror, and so reflected back to the eyes of the spectators from an opposite place, retaining exactly the same shape and proportions but dilated in size, and what is worthy of attention, it was tinged with red, the very color of the object of which it was the reflected image."

In this account there are two points worthy of especial note: first, the fact of this singular phenomenon as admitted by the author, and secondly, his explanation of the fact. Although no one can be considered as entitled to any particular credit for admitting the truth of a fact attested by three thousand eye witnesses, and subsequently examined and confirmed by a commission of distinguished men, yet it is rather an unusual stretch of liberality to find a Protestant admitting the truth of a Catholic miracle, even while attempting to explain it on physical principles. For his explanation we think our author is clearly entitled to the credit of originality, since in accounting for one miracle he has supposed another fully as great as the one he wishes to overthrow. According to the narrative, a cross twenty-five feet high, painted red and standing in the open air, has its image reflected from the surface of some atmospheric mirror and appears "about two hundred feet above the horizon, one hundred and forty feet in length, in breadth from three to four feet, and of a bright silver color tinged with red." It is an axiom in optics, or was when we studied the subject many years since, that the luminousness of an image always bears a certain proportion to the luminousness of the object producing it, both being of the same size. Theoretically, the image in such case might be as bright as the object; practically it never could be, since it never can happen that any mirror will reflect all the light that falls upon it; and hence both theoretically and practically it would be absurd to suppose an image equal in size to, and brighter than the object producing it. Much more then will it be absurd to suppose a magnified image as luminous as the object, and still more absurd the supposition of a magnified image more luminous than the object. To dilate a cross twenty-five feet high into an image one hundred and forty feet in length, requires an enlargement equal to five and six-tenth times the original length, and as we must suppose the increase in width keeping pace with the increase in length, it follows that the magnifying power of the mirror producing such image, must be expressed by the square of five and six-tenths, and would be thirty-one and three-tenths. Or, in other words, every square inch of surface on the object would be represented by more than thirty-one square inches in the image, and consequently if the image received every particle of light from the object, it could only appear one-thirty-first part as brilliant, all the light from every square inch of the object being spread over more than thirty-one square inches of the image. How very small the proportion of light is that really undergoes reflection, even by good mirrors, particularly at small angles, will be better understood by referring to pages 82 and 83 of our author's volume, where he speaks of the "quantity of light reflected by polished surfaces," and gives "some of the results of the accurate experiments of M. Bouguer on this subject. This philosopher ascertained that of the light reflected from mercury or quicksilver, more than one-fourth is lost, though it is probable that no substances reflect more light than this. The rays were received at an angle of eleven and a half degrees of incidence measured from the surface of the reflecting body, and not from the perpendicular. The reflection from water was found to be almost as great as that from quicksilver, so that in very small angles it reflects nearly three-fourths of the direct light. On the other hand light reflected from water, at great angles of incidence, is extremely small. When the light was perpendicular it reflected no more than the thirty-seventh part, which mercury does in the same circumstances, and only the fifty-fifth part of what fell

upon it in this case. Using a smooth piece of glass, one line in thickness, he found that when it was placed at an angle of fifteen degrees with the incident rays, it reflected six hundred and twenty-eight parts of one thousand which fell upon it; at the same time a metallic mirror, which he tried in the same circumstances, reflected only five hundred and sixty-one of them. At a less angle of incidence much more light was reflected, so that at an angle of three degrees the glass reflected seven hundred parts, and the water something less as in the former case. The most striking observations made by this experimenter, relate to the very great difference in the quantity of light reflected at different angles of incidence. He found that for one thousand incident rays the reflected rays at different angles of incidence were as follows:

Angles of incidence.	Rays reflected by water.	Rays reflected by glass.
5	510	549
10	333	412
15	211	299
30	65	112
50	22	34
70	18	25
90	18	25"

In the above extract it will be seen that the angle between the reflecting surface and the incident ray, is called the angle of incidence. This unusual mode of measuring, however convenient for plane mirrors, is not so readily employed when referring to curved surfaces, and we will give the results of the table as they would be expressed in the usual way, considering the angle between the incident ray and a perpendicular to the point where the ray strikes, as the angle of incidence.

Angles of incidence.	Rays reflected by water.	Rays reflected by glass.
0	18	25
20	18	25
40	22	34
60	65	112
75	211	299
80	333	412
85	510	549

The value of this table will be more apparent when we apply our author's favorite "physical principles," to determine how the light from the real cross "beside the church" must have impinged on the concave surface of the atmospheric mirror, to produce an image "just before the porch of the church, two hundred feet above the horizon, and one hundred and forty feet in length." On page 81 our author tells us that "the image of an object placed beyond the centre (of a concave mirror) is less than the object; if the object be placed between the principal focus and the centre, the image is greater than the object. When the object is placed between the focus and the mirror the image situated behind the mirror is greater than the object, and it has the same direction." Now the cross beside the church must have been in one of these three relative positions. It must have been beyond the centre of the atmospheric mirror, or between the centre and the principal focus, or between the principal focus and the mirror. It could not have been beyond the centre, for in that case the image would have been less than the object, while in reality it was much larger. It could not have been placed between the principal focus and the mirror, since the image would then have been seen in the direction of and behind the mirror. But the image was really seen in the air before the object and between that and at least a part of the three thousand eye witnesses. Now, we opine, it would puzzle the staunchest opponent of miracles to arrange a concave mirror "on physical principles," so that an object placed between the principal focus and the mirror should have its magnified image (necessarily behind the mirror and in the same direction) appearing between the object and the spectators. Then the only place left for the object in our case, is some point between the centre and the principal focus. In that situation an inverted and magnified image would have been produced in front of the mirror. Such being

the necessary position of the object, we have certain limits to the angles of incidence formed by the light proceeding from it and impinging on the mirror. All lines drawn from the centre of a concave mirror to the surface, are necessarily perpendicular to that surface, and all lines drawn from the principal focus to the surface necessarily exhibit an angle of incidence of exactly forty-five degrees. Now, as a ray of light proceeding from the centre of the mirror and necessarily coincident with the perpendicular, would have its angle of incidence expressed by 0, while a ray from the principal focus would have its angle of incidence expressed by forty-five degrees, any object placed between the centre and the principal focus and transmitting light to the mirror must have the angle of incidence of such light comprised between those two terms—it can never be less than 0, never greater than forty-five degrees. No one, we imagine, will contend that air is a better reflector than water, or even as good: but for illustration sake, suppose it to be as good, and then by consulting our table we will see that when light is reflected from water, in such a manner that the angle of incidence ranges from 0 to 40 degrees, out of every thousand rays that strike the surface only eighteen to twenty-two are reflected, all the rest being absorbed or transmitted, and consequently lost. But suppose again fifty parts out of every thousand are reflected, and this is manifestly far beyond the truth for any angle of incidence between 0 and 45, then only one-twentieth of all the light passing from the object to the mirror would be reflected. While of that one-twentieth only the thirty-first part would be available, in consequence of the magnified image. And thus a red cross, twenty-five feet high, produces an image one hundred and forty feet long, which on "physical principles" cannot be more than the six hundred and twentieth part as luminous as the cross itself, and yet appears "of a bright silver color tinged with red." But perhaps it may be said the cross in the church-yard may have been very brilliantly illuminated by the setting sun or the rising moon, and thus produced a very luminous image. Let us inquire where the sun and moon were at 5 o'clock, P. M., Dec. 17th, 1826, in the latitude of Poictiers. By rectifying a celestial globe to the latitude of 46° 35′ north, and finding the sun's place in the ecliptic for that month and day, and proceeding as all well-taught girls and boys well know, it appears that the sun set on that day and at that place about 4 o'clock P. M. Perhaps ten minutes more might be allowed for want of accuracy in the globe. Next, by consulting any table that gives the moon's age by inspection for any given time (such may be found in Mackay's Tables,) it appears that on the 17th day of Dec. 1826, the moon was nineteen days old, consequently full moon must have occurred on or about the 12th of the same month. And as the daily variation in the rising and the setting of the sun does not exceed one or two minutes for many days before and after the solstice, we may venture to say that the sun set and the moon rose about ten minutes past four on the 12th of Dec. 1826. This admitted, and we have only to add five times the amount of the daily difference in the rising of the moon to learn when it rose five days afterwards, and thus we find that the moon rose at 8 o'clock, P. M. or thereabouts on the evening of Dec. 17th, 1826. It is evident then that neither sun nor moon will help Thomas Dick, LLD. out of his "physical" difficulty. At 5 o'clock, P. M. on the 17th of Dec. 1826, the sun had been below the horizon more than three quarters of an hour, while the moon did not rise until about three hours afterwards. Even the stars refuse to lend their light and hide themselves, as if ashamed to be caught winking at such blunders, for according to undoubted and undeniable "physical principles," images formed by reflection as above supposed cannot be distinctly seen by numerous spectators at the same

moment, unless they are received on some sort of screen. Now the only kind of screen that could have received the magnified image of the cross in this case, must have been a thin fleecy cloud or vapor or fog, that in proportion to its density must have obscured the light of the stars. With neither sun nor moon to aid, with the stars dimmed by vapors in the air, and with no light to illuminate the object but the lingering light left after the sun has been down three quarters of an hour, we are called upon to admit that a magnified image of that object may be formed by reflection, which although necessarily less than one six-hundredth part as bright as the object itself, may yet shine with a "bright silver light." And this is called accounting for the appearance on physical principles! It is manifestly the want of faith that has betrayed the writer into this contradiction. If one assumes tacitly at least that the age of miracles has long gone by, and that the occurrence of a miracle at the present day, and more particularly in the Catholic church, is too great an absurdity for enlightened science to admit: if the supposition of such an occurrence is thought too ridiculous to be answered by any argument, and to require only a sneer for its refutation; it follows that the man of science may be called upon and will be compelled for consistency sake, to explain on physical principles phenomena which are purely preternatural, and of necessity he will be led into errors, absurdities and contradictions. But let a man of faith be called upon and we will find him starting from widely different premises. He begins not with the postulate, "there can be no miracles, and this must be explained on physical principles," but more modestly inquires, is this or is it not miraculous? can it be explained, or is it inexplicable on physical principles? Which of these two inquirers will be most likely to arrive at the truth, it requires no extraordinary sagacity to determine. A.

For the U. S. C. Magazine.

MISSIONARY EXCURSION IN IOWA.—No. I.

The following interesting letters were written in French, by the Rev. A. Ravoux, to the Right Rev. Dr. Loras, Bishop of Dubuque, who kindly furnished them for this Magazine.

FORT PIERRE, *August 4th*, 1847.

RIGHT REV. SIR,

ON the 5th of July last we left St. Pierre, and on the 30th of the same month reached Fort Pierre, upon the Missouri river. Our journey was quite pleasant, though we experienced some difficulties. Divine Providence did not forsake us, but watched over us with a mother's care, and the whole party arrived in safety. The guide whom I had engaged to accompany me to the Missouri was unable to perform his promise, and I joined a party that was going the same way, and thus was enabled to save the hire of a conductor. We were fourteen in all, exclusive of two young children.

The first two days of our journey, the rain fell incessantly, and on the second the rivers of the 'Bois-franc' had become raging and impassable torrents. We had great difficulty in saving the life of my horse, which was unable to climb the bank of one of these rivers, and we were employed at least one quarter of an hour in getting him to a place of safety. The same day we reached the "Hill of the Sioux," where we met Mr. Quickson, who had come from Penbina with his furs. Penbina is within the territory of the United States, on the Red river, about sixty miles from the bishopric of St. Boniface, and four hundred and seventy from St. Pierre. It contains several Catholic families, who ardently desire a priest to distribute to them the bread of life. I have conversed with some persons from that place, who accompanied Mr. Quickson: they entreated me to present their case to your consideration.

The greater portion of our little caravan had remained behind on account of the bad weather; they rejoined us two days after at the Hill of the Sioux, where I received my provisions and some other articles necessary for my journey. Mr. Siblez had the kindness to send them to me, in his barge, which came to the Hill of the Sioux to receive a load of Mr. Quickson's furs. Both these gentlemen have rendered me many services. May the Lord repay them!

On the 11th we proceeded on our journey, and on the 13th I visited the house of Mr. Laframboise. He was away, having gone with his family to St. Pierre to enjoy the benefits of religion. God be praised! he has escaped great misfortunes in following the impulses of grace. I had no sooner entered the quarter of his servants, than I was informed that three or four days after his departure, the house had been struck by lightning. "Come and see," said one, and immediately led me to the residence of Mr. Laframboise. On entering, I saw several planks of the floor torn up, a joist split and shivered as by the effect of lightning, and the stove-pipe pierced as by a ball. What a blessing, that, when the stroke fell upon this house, no one was within!

We fell in with some Indians on the 14th, with a horse laden with casks of

whiskey. They were going to sell it among the *Iaways*, a tribe of the Sioux. The price of a keg containing three or four gallons, is a horse. Three or four days after, we met some more Indians, who were also carrying whiskey to the *Iaways*. Unless the sale of liquors to the Indians be soon arrested, we must expect to hear of the most terrible crimes. Last winter, six persons at least were killed, in the neighborhood of the river St. Pierre, by the fatal consequences of drink. The intoxicated savage is beyond control: friends are slain by friends, and brothers fall by brothers' hands. What monstrous crimes! It is the duty of the government to make every exertion to put a stop to this dreadful abuse. I think that if congress were well informed of the innumerable evils resulting from the sale of liquor to the Indians, it would find some method to enforce the laws which prohibit such sales. Oh that the Lord would open the eyes of those, who, in defiance of all laws, human and divine, pursue this infamous traffic! What a disgrace for civilised men! what a crime for Christians! who, instead of laboring to enlighten these poor unfortunates, plunged in the darkness of idolatry, do not scruple for the sake of a paltry gain to debase them to the level of the brute! I hope that you, Rt. Rev. Sir, will take every means in your power, to put an end to such a great scandal. It is almost impossible to hope for any good among the Indians, where the sale of intoxicating liquors is permitted. You might write to some member of the Senate, and beseech him together with his colleagues to adopt some remedy for this wide-spread contagion. They can do it; they have the power; they have made laws, and it is their duty to enforce them.

About eight o'clock on the evening of the 15th, a Canadian came to us; he brought his two young children a quarter of a mile to have them baptized. I immediately administered to them the sacrament of regeneration; and the happy father having expressed to me his gratitude, took up his new-born children and went away rejoicing. On the 16th we received a visit from several Sioux, who were encamped in the neighborhood of the spot where we had stopped to pass the night. Some of them asked us repeatedly for whiskey: I answered that we had none, and endeavored to inspire them with horror for a liquor, which is the cause of so many evils among them. I also gave them an instruction upon religion. Our band contained two Sioux half-breeds, who were of much use to me in speaking to the Indians. Whenever I address myself to them, I never fail to exhort them to pray to the Great Spirit, who guides the course of the sun, the moon, and the stars, who causes the earth to bring forth the herbs and flowers of the field, who sends from the clouds the summer rains and the winter snows, who makes the lightning flash and the thunder roll, who gives life to all animated beings, &c. These and similar expressions I present to their consideration under every possible form. Sometimes I exclaim, "Consider the works of the Lord; it needs but eyes and reflection to discover his grandeur, his power and his mercy." Sometimes I interrogate them thus: "Who has made all these things? Who is he that preserves them? For whom has he created them, and for whom does he preserve them?" I then give them the answer, and exhort them to meditate often on God, and to manifest to him their gratitude for all the benefits they have received. After having preached the religion of nature, I announce to them the consolatory truths of Christianity. In all the Indian camps we have passed, I have given an instruction. May heaven grant that this first seed may bear its fruit, the dearest wish of my heart!

Three or four of our horses appeared to attract the attention of some of the Indians who came to our camp on the 16th of this month. They were desirous to exchange them for others, but we declined. They retired one after another, and it was ten

o'clock when the last left our camp. As it was to be apprehended that they might return under cover of the darkness and steal our animals, we established a night watch of two men. At midnight one of the guards cried out that an Indian was approaching the horses. The savage seeing himself discovered, immediately took to flight. On the morrow, in broad day, three came to us on horseback from the same camp. Two of them, who were drunk, wanted to exchange my two horses for others of their own. "We will take away those two belonging to the black gown, and give him ours in return." I answered that I would not change horses. They persisted, and said they would have them; they did not, however, attempt to take them by open force, as we were too many for them to succeed thus: but we feared that they might shoot them by arrows, as it is not uncommon for them openly to kill a horse which has been refused to them.

About six o'clock in the morning we directed our march towards their encampment. When we were about half a mile distant from the huts, an Indian sprang upon his horse and came towards us in full gallop. He held a gun in his hand, and discharged it when about seven or eight paces from us. He reloaded immediately with powder, and fired at the head of the horse of our guide, and burned his mane: he reloaded again, and made a second discharge at the head of the same horse. We were all mounted, and asked why he was firing at us; he gave us no answer, but loaded his gun and fired at the horse of the man alongside our conductor, twice in succession. As he approached me loading his gun, I plainly perceived that my turn was come, and that I was about to be saluted in the same manner: this was by no means pleasant. I had great difficulty in restraining my animal, which was not accustomed to stand fire: my bridle was none of the best, and I was in danger of being thrown, should he burn the mane of my horse as he had done those of my two travelling companions. "Friend," I exclaimed, stretching my hand towards him, "give me your hand; do not fire at my horse, he is not accustomed to the report of a gun, and might dash me upon the ground." He stopped; shook hands, and lowered his gun. We asked him again what had induced him to fire at our horses. This was his answer: "I am but dust and ashes, I am nothing, but I wish my people to know that I am not a child, I wish them to see that I am a great warrior, that I am a brave." He then boasted a great deal of his courage, and assured us we had nothing to fear in his encampment. "You are invited," he added, "to the feast which we have prepared for you, since we first heard of your arrival in our country. My wigwam is waiting for you." The guide, who was also a blacksmith at fort Pierre, supposed that his conduct proceeded from resentment or displeasure: "three or four times," said he, "we have been obliged to refuse this same Indian articles at the garrison, which he wanted, and no doubt it is from a feeling of spite that he has fired at our horses."

Some of our party appeared quite dissatisfied; one in particular expressed himself in very harsh terms, calculated to excite the others to revenge. "Had the savage fired at my horse," he cried, "he would never have done it twice. I could not have restrained myself; he would have received the ball that is in my rifle." I greatly commended the forbearance of our leader, and of him who rode by his side. A thousand times I return thanks for it to divine Providence. Had a fight ensued, how many evils would have followed! human blood would have flowed on both sides, and many would have lost their lives. Oh my God, preserve me from such a sight in the course of the missions I undertake for the glory of thy name! Pray, father, that it may please heaven to favor my desires!

Our guide informed me that this same Indian had distinguished himself on sev-

eral occasions, by his valor, and even by important services rendered to the whites. I will relate to you a little incident of his life, which you may read with pleasure. Some Indians had formed a plan to murder a white man, who lived in a hut at some distance from the settlement. They selected our friend on account of his bravery, to assassinate their victim in his home. The white, who suspected their design, saw the savage approaching, and perceived that his life was threatened. Instead of attempting to escape by flight, he advanced confidently towards him and said: "Friend, there are some who wish to injure me: I have recourse to you, and choose you as my protector." The latter gave him to understand that he had come expressly to kill him, but since he had claimed his assistance, he would undertake his defence against those who wished to attack him. He then stationed himself before the white man's lodge, and declared to the rest of the party that he had taken him under his protection. The others dared not persist in their design, well knowing that they could not succeed in murdering the white, without first taking the life of the Indian who kept guard before his door.

Arrived at camp, we first entered the cabin of the Indian who had fired at our horses. Dog's flesh and buffalo meat were set before us. They had killed three dogs the night before, in order to treat us as guests of distinction. Dog's meat is considered a great delicacy among these people, and they consider a feast as imperfect, if there be not some dishes of it set before the company, who, however, have the privilege of refusing to partake. Those of our party who tasted it, declared it was excellent. As soon as we left the lodge of our first host, we received a second invitation: and in order to please the Indian we accepted it. Among them it is very common to invite strangers passing through their encampment, to several banquets in succession. At these repasts each guest is helped to three or four pounds of meat; he eats according to his appetite, and may take away the rest or leave it in the dish.

At the second feast I did no more than taste the food our host placed before me. He observed this, and asked me why I did not eat? I replied that I had already satisfied my hunger. He then pointed to a large boiler in which the banquet had been prepared, and which could easily contain sixty pounds of meat: "Friend," said he, "look at this pot; four or five of our men could eat at a single dinner all the meat it would hold, and drink besides all the boiled water." In fact, an Indian thinks nothing of devouring ten pounds at a time. The feasts over, we made some little presents of tobacco, and continued our journey. On the 19th, while crossing some hills, we suddenly perceived about fifteen men on horseback, who approached us in full gallop. They came up and shook hands with us very cordially, and begged us to visit their settlement, distant about two miles, to take some refreshment. Having accepted the invitation, an old man ordered some of the younger members to precede us, and prepare a feast immediately. They obeyed instantly. When we arrived at the encampment I was invited to a lunch of buffalo meat and the potato of the prairie. The grand banquet being ready, we all partook, with the exception of two or three, who were left by the wagons to guard our property. The most distinguished persons of the camp are generally invited to these repasts, and it is therefore a favorable opportunity to announce the word of God. When the feast was over, I went into the tent of the chief, and spent some minutes in conversing with him on various subjects. I then proceeded to the wagons, which were some rods distant, but was stopped on the way by three Indians. One of them appeared completely drunk, and the other two very much excited by the effects of liquor. They offered me their hands; and I did not refuse mine, thinking that it would be the best

means to escape their pursuit. Whilst one grasped my right, and another my left, the middle one, who was the most intoxicated, asked me for whiskey: "Black gown," said he, "give me some whiskey." I answered that I had none. "Black gown, give me some whiskey; I know that you have it." I repeated a second time that I had no whiskey. Then in a rage he snatched two arrows from his quiver, and raised his arm to strike me. One of his companions caught his arm, and wrested the arrows from his hand. As soon as I had freed myself from these drunken fellows, I went to the wagons, where I found others in the same condition, threatening the men we had left to guard our effects. I then returned to complain to the chief, whom I found in his tent, and explained the cause of my dissatisfaction, requesting him at the same time to send some sober persons to free us from such disagreeable company. He complied immediately and all was soon quiet. Before we took our leave, some of the tribe warned us to continue our march with caution, as there was a band of Sioux in the neighborhood very much irritated against the whites. "If they meet you," said our friends, "they will maltreat you, and kill your horses." This hostility proceeded from the soldiers' at fort Snelling having taken and destroyed some barrels of whiskey belonging to them. You yourself, sir, must recollect the hundred gallons which were poured upon the ground last spring when you were at St. Pierre.

Providence, however, did not permit us to fall into their hands. About six o'clock on the evening of the 24th, three or four of the party who were in advance, waved their hats suddenly for us to make haste. We approached with all speed, and soon heard cries of alarm and repeated calls for the muskets. Our little band formed itself, and loading the muskets with ball, prepared to receive an immediate attack. There are many Indian tribes which upon their own territory do not molest the whites, but show them no mercy if they find them in those of their enemies. Then woe to those who fall in with a party on the war path, unless they are prepared to defend themselves. Our advance assured us that we were in the neighborhood of a large band of warriors who were coming to attack the Sioux. They had caught glimpses, at about a mile's distance, of forms appearing for a moment and suddenly vanishing into places of concealment: they had observed an Indian about half a mile in advance, who appeared to be a spy or lookout; from time to time he would raise himself from his hiding place, survey the country carefully, and disappear. Moreover, the very spot where we were, bore fresh marks of a council having been held there to smoke the calumet and deliberate. "These signs," said they, "are sure." For myself, I feared that their apprehensions were too well founded, and that we would soon be engaged in hostilities. I exhorted them to recite their act of contrition before the fight, if it should become necessary to defend ourselves. We advanced arms in hand. Two preceded the rest to reconnoitre. We arrived at the place where the spy had been discovered, who was the cause of our alarm. We found him concealed in a deep ravine, from whence he approached us trembling with apprehension. He was a Sioux, and well known to several in our company. He had mistaken us for enemies, and the number of our wagons had aided the delusion. As soon as the poor fellow had recovered from his fright, he informed us that he possessed a hut about half a mile off, but that his family had scattered and concealed themselves in the woods, and that he himself had taken to the ravine in order to cover his flight to a Sioux camp, distant five or six miles. Our two scouts had passed directly by him without perceiving his presence: "I had my gun cocked," said he, "and was upon the point of killing one." The scouts arrived before dark and brought us fresh meat for supper,

and joy once more reigned among our little party.

On the 25th we directed our course toward the Sioux camp, and at eight in the morning discovered about forty men on horseback, watching us attentively from the brow of a hill. We immediately despatched two messengers to find out their dispositions towards us. The Indians on their side did the same. When the parties met, they found that they knew our guide and shook hands with him. One of the Indians then made the circuit, on horseback, of our two companions, in order, I believe, to give the others to understand that we were friends. In a few minutes' marching we were all together, and on our way to their camp, having accepted an invitation to dinner. When there, we found some families very hostilely disposed, who threatened to kill our horses and rob our wagons. The better part, however, kept them in awe, and they did not venture to try their project. Before leaving, they showed us a line which we should follow on our march to Fort Pierre, and informed us that if we deviated from it, we would run a great risk of falling into the hands of some bands of Sioux, who would be sure to rob us, and kill our horses: two whites according to their account, were robbed and beaten no later than last spring, in this very neighborhood. I gave them the remainder of my tobacco, and prepared to start. The others made no presents, but excused themselves on the ground that they had distributed at the other camps all they had brought. We were now mounted and about to proceed, when an Indian stationed himself in front of the horses, and discharged his gun into the ground at their feet, a gentle hint that we were not to be allowed to get off so easily. Our conductor was obliged to purchase a passage, by some small presents of flour, and we continued our journey without molestation.

But we had soon a much more formidable enemy to encounter. On the 27th, the heat became excessive, and we began to endure the dreadful torments of thirst; by ten o'clock in the morning we had consumed the entire contents of our little water cask. At breakfast we had eaten nothing but dried meat, a food that only increased our sufferings. At two and three o'clock in the evening our situation became more critical; three left the band to search for water in the gullies. They took the barrel and promised to rejoin us as soon as possible. We continued our march all the evening without any signs of their reappearance. At sunset we were obliged to stop, for our animals were worn out with fatigue, and had drunk nothing since five o'clock in the morning. Nevertheless, necessity obliged four of us to mount and go in every direction to look for water. I myself went at least three miles and a half, but without success, and returned to the camp: the others came in, but they had fared no better. There was not a drop of moisture to be found, so we went supperless to bed, preferring this to eating without any thing to relieve the intolerable thirst. One of our companions had fallen into a swoon, and remained insensible for some minutes. "I shall be dead before to-morrow's noon, unless I get water—water"—was his continual cry. Travellers in these parts agree that it is far easier during the heats of summer to pass three days without food, than one without drink. Next day about eight o'clock we descried our people returning with the cask; we ran to meet them, and quench our thirst. They led us to a pond of salt water, where our horses had full liberty to drink. We found the water medicinal; however, as it had been twenty-four hours since we had eaten, we were well content to stop and take our dinner.

On the 30th we arrived safely at Fort Pierre, where I was received kindly by Mr. Dripps and the gentlemen of the garrison. Mr. D. is in command of this post in the absence of Mr. Picotte. I have also had the pleasure of making the ac-

quaintance of Mr. N., Indian agent for several tribes of Missouri. Eighty tents of different bands of Sioux are around the fort. They listen to the word of God with respect and attention, but they are only here for a few days. Thus, Right Rev. Sir, according to the commands I had the honor to receive from you, I have detailed the incidents of my journey, up to my arrival at Fort Pierre. In a few days, if Providence preserve me in health, I shall transmit you a second letter. Until then, I remain with the most profound respect, Your most humble

and obedient servant,

A. Ravoux.

(Selected.)

ANECDOTES FROM ROME.

EDICE, cura teipsum. "Physician, heal thyself!" I remember to have heard it frequently said in Rome, during the first months after the elevation of Pius the ninth to the Pontificate, that the great reason why his reforms were so palatable to the Roman people, was, that he began the great work in his own palace. It never succeeds, to attempt the reformation of abuses in others, if you allow similar abuses to exist in your own immediate circle. First begin with yourself—and then, when you are administering the moral rod to others, you will not be liable to have the words of my motto brought forward in testimony against you—"Physician, heal thyself!"

I will now tell you a story or two, showing how Pius the ninth began his reforms at home, and how he afterwards carried them on out of doors.

Before he had worn the tiara a week, he one day sent for the master of his household, and bade him draw up an account of the day's expenditure in the palace. The official—"nova monstra questus"—was astonished at the unusual mandate; and withdrew from the presence with a profound bow. He turned over the leaves of the Quirinal day-book with a very serious face; for he had an inkling of the Pope's object in the move; and when at last the long and lengthy document was made out, it was with very ominous forebodings that he handed it in to his Holiness. Pius ran his eye down the column from one item to another, till it rested finally on the sum total, at the bottom of the list. He shook his head that boded no good.

"What is this marked down, as costing ten crowns here?"

"Ice, your Holiness."

"Ice?"

"Yes, your Holiness."

"What is the use of such an immense quantity of ice per day?"

"Oh! your Holiness, it is used for fifty things at table: the water is iced, and so is the wine. Then the butter is put on the table, floating in iced water." And he concluded a long enumeration of the various purposes to which it was applied, by detailing an immense list of ices with names too euphonious to be written, or even imagined, save by those who have had the felicity of hearing the same, resounding through the walls of Spillman's

at Rome, or the recesses of the Villa Reale at Naples.

"For the future," said the Pope, "you may omit that item: we will have no more cart-loads of ice. For, in the first place, I don't approve of iced wine; and iced water I believe to be still worse; and as for ices, I never touch them myself by any chance. Should it happen, therefore, that any of the court require ices, they may pay for them themselves. And with regard to the whole account, pray observe this: when I was a cardinal I always found that ten pauls a day kept my table abundantly supplied; and I see no reason for increasing the expenditure now. I therefore beg that for the future, you will never allow the expenses of the day to exceed that sum."

A few days after the last event, the porter of a certain public institution was sitting in the *Porteria*, engaged in sewing, or some other useful occupation. Be the rest of the Romans as lazy as they wish, the porters in the *atria* of the palaces are not idle: they are never seen, save hard at work, with their loins girt up, and some instrument of active industry in their hands. The porter of the "Noble College" always seemed to us to be busy making night-caps, or some similar production: more than one in "broad England" can testify to the industry of a certain porter named "Magno:" and we know another of the same *genus*, who has turned his leisure moments to such effective usury, that he is now a perfect master of the French and German languages, and has made some way with the barbarous speech of our own sea-girt isle. This we ourselves can testify to; and so perhaps can many whose eyes this paper may meet. Has he not stopped us over and over again at the door of the *Gesù*, and drawing a well-thumbed manuscript from the breast of his habit, (for he is a lay brother of the Society of Jesus,) has he not begged of us more than once to help him through a knotty paragraph? And did he not smile when we told him how the word "straight" was to be pronounced, and did he not turn up his eyes in amazement at the droll, harsh language that is used amongst the "penitus toto divisos orbe Britannos?"

But this is a digression: let us return to the porter whom we left so unceremoniously in the porter's lodge of the certain public institution. We have said he was busy; and so he was; and one cannot say how long he might have remained so, had not the appearance of something at the gateway disturbed him. This was a large, strongly-built carriage, drawn by two black horses. It was painted red, and the wheels of it were gilt, and the coachman that sat on the box wore a large cocked hat, and had purple silk stockings, and silver buckles to his shoes. And it did not require two glances to convince the porter that it was a carriage from the Quirinal palace, and one of those that are sent about the city to convey the officers of the court hither and thither, in the discharge of their duties. Our porter hurried out at once to attend to any one that might be in the carriage. He opened the door, and was just beginning to let down the steps, when he stopped short; for he found there was no one within. He looked up to Obadiah for an explanation: but the taciturn coachman made no reply, merely pointing to the inside of the carriage with his whip. He opened the door and looked in once again: and this time he perceived that it was not *quite* empty, for there was a large official-looking letter lying on the seat. He took it up: it was addressed to the governor of the institution. So, wisely concluding that the letter would contain the solution of the mystery, he took it into his hand, and carried it up stairs to its destination. He put it into the superior's hand, bowed, and retired. Here we will leave the good porter to return to his employment: we have done with him now: our future affair lies with the governor. He opened the letter, and found it to be an order from the Pope, to the fol-

lowing effect. He, and the Vice President, the Treasurer, and the Secretary, must get into the carriage at the door, take their account books with them, go to the Quirinal palace; and the Pope himself would audit their accounts. And it was all to be done (so said the letter) at once, without any delay. There was no help for it: so in they jumped, and away they drove; and they reached the Quirinal gates. What became of them after that, and how they fared I know not—such matters are kept very silent at Rome; and every thing of the kind is managed with secrecy and quiet. All I know of the affair afterwards, is this—those who held offices in the establishment we speak of, at that time, either retired from them, or were dismissed: and the institution is now in different hands; and there are not so many whispers floating about Rome, of the misapplication of its funds.

It would seem that information was once conveyed through some channel to his Holiness, that the boys, in one of the charity schools at Rome, were not fed quite as well as they ought to be. With his usual energy, he set about looking into the grievance without any delay. And what were the means which he used for this end? Did he summon the overseers to give an account of their stewardship? or did he order a board (as it is well called) of hard-hearted commissioners to sit and report upon the case? No: he adopted a course much more simple, and certainly quite as effective.

It was evening, and the large bell of the house had summoned all the inmates of the school to the refectory for supper. And they were crowding in fast enough, and, I dare say, hungry enough too, for that matter. The prefect was there to keep order; he was twirling the keys of office on the fore-finger of his right hand: and stood at the bottom of the refectory, a very scarecrow to all small transgressors and evil doers. The reader was up in the pulpit: for you know that it is the custom in all Catholic colleges and religious houses for one member of the community to read aloud from some good and edifying book, while the others listen in silence. Well, as I said, the reader was there, and just on the point of beginning, when, quite unexpectedly, into the refectory there walked a tall gentleman, dressed in black. No one knew who he was—not even the prefect, for he walked over to meet him with an expressively-enquiring stare overspreading his whole features; it seemed to say, "Who are you? Where do you come from? and what do you want?" If that was what he wanted to know, he must have been very speedily, and very perfectly satisfied. For the stranger took from his pocket-book, and presented to him, a small paper, saying at the same time,

"I come from the Quirinal palace, on the part of his Holiness; and am sent to see what these boys get for supper, as his Holiness is not at all satisfied that they are treated as well as they ought to be. I beg, therefore, you will allow me to see how they are served."

"Oh! certainly!" said the prefect. "You see, each boy has a roll of bread and a plate of boiled beans. And the beans are nicely dressed in oil." And so he went on commending the fare as being plentiful and wholesome. And perhaps it was so: beans are very nice things in themselves, and so is bread—but we should suppose they would not make a very nourishing supper for boys who are growing, and who labor hard the whole day.

Be this as it may, the stranger said it was not for him to decide: his orders were simply to get one boy's portion, and carry it to the Quirinal. He desired, therefore, that he should be supplied with what he wanted, and allowed to depart. So he took up one of the plates, politely wished the prefect good evening, and withdrew. A carriage, like the one described in the last "anecdote," *happened* to be waiting for him at the door—he stepped into it and

drove off, leaving the youths to enjoy their supper, and the prefect to keep good order. What the Pope thought of the supper, we do not know: nor are you to suppose that it was bad, merely because the matter was investigated: it may have been perfectly good and satisfactory for all we know. All we wish to say, is this—whether the supper were sufficient or insufficient, the Pope's action was laudable, as evincing his disposition and readiness to correct abuses and patronize all reasonable reforms.

Those who live in Rome have now *some* chance of getting any letters, that may be sent to them. But, until lately, the post-office there was a sad chaos; and it was no matter of astonishment to receive an important epistle, perhaps ten days or a fortnight behind its time: the only marvel frequently was, to get it at all. Pius more than suspected things to be in this condition, so he one day folded up a letter, addressed it to himself, and despatched it through the usual channel of the post. It reached him in *five* days—his palace being situated about a quarter of a mile from the post-office. Since then, things have mended considerably; and, as I said before, you may now hope to receive your letters in reasonable time.

The country round about Rome is called the "Campagna." This Campagna girds the city on every side like an immense belt, stretching a distance of from 15 to 30 or 35 miles every way. It is very badly cultivated; and several Popes have, from time to time, made repeated attempts to reclaim and improve it. Benedict the fourteenth, and Pius the sixth, were the most successful: especially the latter, who drained a large portion of the Pontine marshes, and rendered those districts healthy, that had produced nothing but noxious vapors during many centuries. Like his predecessors, Pius has girded himself up for this great and useful undertaking, and has been paying much attention to the improvement of agriculture. The Mattei family possesses a model farm a few miles beyond the walls of the city; and, one day during last winter, the Pope set out to visit and examine it, with a view of raising similar establishments in various parts of the Campagna, should he think them likely to be of service. It was just after the heavy rains, and the country roads were in the worst possible condition. Indeed, so bad were they, that when they had gone about four miles, the postillions found it impossible to advance. So, one of the noble guard drew near the carriage window, and informed his Holiness of the condition of the roads, and of the danger there was, of the carriage being smashed, if they persisted in going forward.

"Oh!" said his Holiness, "I am rejoiced to hear it. I have long wished to enjoy a ride upon horseback; so that, if you will be so good as to dismount, I will take your place."

To hear was to obey—so the cavalier dismounted at once, and the Pope proceeded to place himself in the saddle. He had, however, just put a foot in one stirrup, and was raising himself up by it, when the flapping of his white cassock in the wind terrified the horse; and it took fright and galloped off at full speed. But Pius, with admirable coolness, brought the other leg over, took his seat, and was at once as much at home, as if he had been in an easy chair. On dashed the horse down the road; and the guard followed madly after, helter-skelter. At last, one of them overtook him, and stretched out his arm to rein in the horse, supposing that Pius could not control him. But he was wrong: Pius had perfectly mastered him, and forbade the guardsman to touch the rein, saying at the same time,

"I now feel exactly as I used to do when I was in the noble guard myself." For you must know, reader, that when he was young, he followed the profession of arms—but Providence had other designs

in store for him: and led him into its own ways, by events (perhaps we may narrate them some day) that he little understood at the time; but the object of which is now fully developed, to the great joy of the world. "Wisdom stretches from end to end, and she disposeth all things sweetly."

(Selected.)

THE CATHOLIC SOLDIER.

IT WAS a spring evening in the year 17—. The little belfry of a Catholic chapel in the county of Sligo, slowly sounded for evening prayer, and already the transparent lake of R—— reflected on its bosom the first stars, while the ruined abbey of S—— appeared like a phantom on the slope of the mountain, with its grisly walls and long draperies of ivy and eglantine.

It was the eve of the first of May, and the fires burned on the surrounding mountains as they were wont to do when the Druids kindled them in honor of their god Bel. A young traveller was seen wending his way towards the ruins of the abbey, which he had to pass before reaching his mother's cottage. He wore a dragoon uniform, and his accoutrements glittered in the beams of the rising moon, as he stood in front of the old abbey thoughtfully gazing on the ruins, under which his ancestors lay mouldering in the dust.

He was not a Protestant, for he reverently raised his helmet in passing a mutilated statue of the Mother of God. He was not an Englishman, for a sprig of shamrock was stuck in his helmet, and he sung the favorite air of Erin go bragh. The sound of his voice aroused a female who had been sitting on a fallen monument, sunk in a profound and painful reverie. She was clad in deep mourning, and her age might be about fifty. As soon as she saw him she sprang forward, caught the young soldier in her arms, and dragged him under the sombre vaults of the gothic church.

"We are better here, my son," she said, as she slowly passed her hand across her forehead, "the sight of those fires is painful to me, and the sounds of human joy jar discordantly on my widowed heart, now that thou, my son, my only one, my last earthly hope, art about to quit me."

"Mother," said the young soldier with profound emotion, "you are come here to bless me before we part—is it not so, my mother?"

"Yes, Patrick Fitzgerald, I have come hither to see thee for the last time, to bless thee in the midst of these ruined columns, blackened by the fire of the persecutor, in the midst of these deserted cloisters, built by thy ancestors. It is before this altar where thy fathers have prayed; on these stones under which the chieftains of thy country repose; under these falling arches, in ruins like thy fortunes and thy father's house, that I have come to exact from thee a solemn promise."

"Speak, my mother, you shall be obeyed."

"Swear to me, then, never to blush for thy religion or thy country."

At this moment the echoes of the mountains resounded with the cries of Erin go bragh, as the peasantry joyfully danced around the red fires. Patrick threw himself on his knees at the foot of a crumbling altar, on which the pale rays of the moon played through a crevice in the wall. Under the feet of the young soldier lay ten generations of his ancestors, and

around him were strewed the broken statues of saints and kings. He pronounced the vow with clasped hands and bended head.

On a sudden the distant roll of a drum was heard. "Listen," said Patrick, becoming deadly pale.

"I hear it," said the poor widow, and advancing to the entrance of the vault, she continued, "I see the signal flying from the mast—thou must go—I know it, I feel it here," pressing her hand on her heart.—"Oh! that I were in that land where the word 'farewell' is unknown; but God's will be done. She had to part from her son," pointing to the statue of the Blessed Virgin; "and shall I refuse to suffer with her? Go, Patrick—go while I have strength to say adieu."

They rushed into each other's arms—a long embrace, and then—he was seen rapidly descending the hill, and she lay fainting among the ruins.

At day break a frigate was quitting the Irish coast; on the deck stood a young man of noble bearing, but with a countenance of deep melancholy. He leaned against the mast and waved a last adieu to the green shores of Erin, as they slowly faded in the distance. His eye was fixed on the spot where stood the ruins of the monastery; he contemplated the scene with a breaking heart, and it was not until the shades of evening descended that he tore himself from gazing on what was now but the horizon where sky and ocean seem to meet. The eyelids of the young soldier were wet with tears when sleep came to his relief.

Before two months had elapsed the frigate anchored in a bay of America, and Patrick went to join his regiment in Carolina.

It was commanded by Lord R——, a young Irish nobleman, who was not long in distinguishing his countryman, whose coolness and bravery in more than one engagement was observed by the whole corps. On one of those occasions, Fitzgerald was made corporal on the field; but notwithstanding his extraordinary merit, religious bigotry showed itself in its usual dark color, and the Presbyterians of the regiment loudly murmured at his promotion.

"It is an abuse of power, my lord," said an old Scotch lieutenant, "you have no right to advance a papist."

"It is an insult to the glorious memory of King William," growled an Orangeman who held the rank of captain.

"Silence!" said Lord R——, "the young man has bravely won his honors," and then advancing to Patrick, he said in a low voice, "how can you be so foolish as to continue a Roman Catholic?"

"My lord," replied Fitzgerald, "you would not have ventured to ask me that question in the old church of R——, where the bones of your ancestors, who founded it, are reposing! I am what your forefathers were, and what every man in Great Britain and Ireland would now be, had it not been for the lust of a tyrant, and the ambition of an infamous woman born in adultery."

Lord R—— trembled, but he continued, "Listen to me, Patrick, reflect on your position; you are young, you are well born, you might attain the highest rank in the army if you would change your religion."

"My lord," replied Patrick proudly, drawing himself up, "I am content to remain a common soldier."

A tear glistened in Lord R——'s eye, for he could admire what he would not imitate; then shaking the young man cordially by the hand, he said, "I cannot give you golden epaulettes, Patrick, but I can give you opportunities of distinguishing yourself, and proving to your comrades that the man who is faithful to his God must necessarily be faithful to all other trusts. This very night I must forward most important despatches to the commander-in-chief; it would be ruinous should they fall into the hands of the Americans. The country is covered with insurgents, I must choose a messenger in

whom I can implicitly trust; but it is an office of imminent danger. I choose you —will you undertake it?"

"Most willingly do I accept it," replied Fitzgerald, "and by the help of God I shall succeed."

At midnight the young soldier, with a companion, quitted the English camp. The night was calm and serene, the moon shone brightly through the trees, not a cloud obscured the horizon, all nature was in unison with the calm and pure conscience of the youth who cheerfully sacrificed worldly advancement for the crown of glory which faith showed him in the distance.

And was the distance great? We shall see. "In the midst of life we are in death."

His Indian guide directed their course now by the stars, now by the moss of the old oaks, that they might keep a direct line in crossing the forest. Patrick's thoughts wandered to his country—he was walking in spirit along the banks of his native river—he was climbing the hill that led to his mother's cottage—he heard the blithe carol of his native airs—all the happiest moments of his young life passed before his mental vision; he bounded through the forest with elastic step; the crackling of the branches awoke the mocking bird; he smiled; he felt so very happy. At this moment, "Who goes there?" was shouted by an American patrol. Patrick and his guide retreated into the thicket. "Qui vive" was heard in the distance; "we are safe," he whispered to his companion, when a discharge of musketry laid the Indian dead at his feet.

Patrick grasped the despatches and buried himself deeper in the forest; the rustling he made was overheard, and a new discharge followed. Still he struggled to escape, but he was wounded, and the blood flowed in a stream from his side; he became sick and faint; he fell at the foot of a moss-covered tree. My despatches, thought the dying soldier, must not fall into the power of the enemy. Sweet mother Mary, my angel guardian, inspire me what to do. Life was ebbing fast; the young hero, with his own hand, enlarged the wound in his side, and thrust in the important letter. "My country! my mother! my God! was all he could utter before he sank back senseless on the ground.

At daybreak an English patrol found him bathed in his blood; he was still living, and was pressing to his heart a little black crucifix, the gift of his mother. They poured some water into his parched mouth, and he was able to tell them what had happened, and to point out the place where the despatches were hid.

Lord R—— hastened to the death-scene; he raised the head of the dying soldier, and supported it on his breast. "My lord," said the young man, "I give you this crucifix, may it be to you at the hour of death what it is to me, the standard of victory, the sure and certain hope——" His voice faltered—all was over.

Lord R—— preserved the crucifix. Many long years after, when on his dying bed, he sent for a Catholic priest.

(Selected.)

REFLECTIONS FOR THE SEASON.

TIME falls naturally into three divisions: the past, the present, and the future. Our past is gone for ever: but although it is no longer ours, it is yet of the greatest importance; and why? Because an impartial review of the past furnishes the best instruction for the future—

"'Tis gently wise to talk with our past hours,
And ask them what report they bore to heaven."

On this examination, should memory present to us some scene of dissipation in which we took part, when we ought to have been engaged in other duties, the precious moments thus expended are inevitably lost. Doubtless we imagined at the time, that we were enjoying pleasure—delight—happiness; at least we endeavored so to persuade ourselves; what is our opinion now? We are undeceived; the bubble soon burst, and the airy phantom of pleasure escaped, leaving us nothing but the mortifying recollection of having misspent our time. Rational enjoyment, taken seasonably, is quite proper and even praise-worthy; but it is mere delusion to call snatches of excitement happiness or even pleasure. It may, I think, be fairly laid down that nothing can be called pleasure which is not capable of renewing our delight by subsequent reflection. It is, alas! too true that the votaries of what the world calls pleasure dare not review their lives, knowing it would afford nothing but pain; they are therefore continually straining forward in search of greater excitement, to stimulate their cloyed appetites and drown their thought. They resemble in this respect a celebrated statesman of our own country, who, in the early part of his career, prepared for debate by taking a moderate quantity of wine, but who, towards the close of his life, was stimulated with nothing short of opium. The pleasure-hunters are always in either of two extremes, a delirium of excitement, or a vortex of depression, a mode of living than which nothing can be more at variance with the proper tenor of man's life. The truest way to be happy is to make our duties, as far as possible, the sources of our enjoyment, and when the present becomes the past, a recurrence to it will fill our minds with pleasure of the purest and most exalted kind.

But let us take a more extended view. From the foundation of the world till now, how many great kingdoms and conquerors have there been! What myriads of men have lived! Where are they now? Returned to dust. Read in history of the mighty achievements of some, others have lived and died unknown. The conqueror filled the world with his name, the beggar starved in obscurity; but their existence ends not there, they only enter another world and "their works follow them." If the conqueror spent his time ill, and the beggar well, it is after death that the real distinction between them began; here it was false, apparent and temporary—there it is true and eternal; and all the wealth, and fame, and power, which the world ever contained, when contrasted with the congregated amount of human misery, can convey no idea of the superiority the poor mendicant enjoys over the proud conqueror. Such is the value of well spent time.

But now comes an important question, how are we to spend our time well? There is nothing more simple: it consists in the proper discharge of our duties at the proper time, and with a right inten-

Hall; and heedless of their imbecile disputes, may proceed to the establishment of a system founded on the principles of common sense and universal benevolence, and after the lapse of some six thousand years, regenerate mankind for the first time.

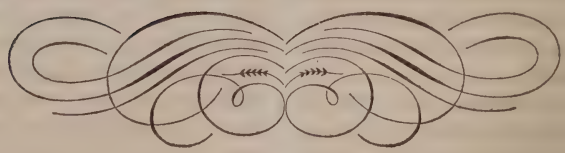
"Unhappily, this notion has but too many advocates. We are wearied with difficulties, and long for a ready solution. Any education seems better than none, and if a secular education is not in the abstract the best conceivable remedy for our ills, at least it appears feasible, and ought to be tried. Such is the feeling, we are persuaded, of thousands of well-disposed and generally intelligent persons of all classes. Yet, if ever there was a baseless dream, it is this notion of a purely secular training for childhood and youth. It is not merely undesirable, it is literally impossible. It is impossible, not because we cannot get people to consent to it, but because religious ideas meet us at every step in the course of education and cannot be cast out from our system without demolishing the whole fabric itself. We might as well attempt to build a house without joists and beams to the floor, as to teach a child without instilling *some* notions or other on religious subjects. Colonel Perronet Thompson's fancy for teaching geometry without axioms was a triumph of practical philosophy, in comparison with this most visionary of speculations. No acute and conscientious person could really endeavor to put it in practice without perceiving its absolute impossibility. This we shall see from a moment's reflection upon each of the two great branches of education, moral training and intellectual cultivation.

"Take first the latter of the two. In schools we begin the education of the intellect by teaching reading, writing, arithmetic and the elements of geography. Thus far we may go without trenching on religious topics; but let any man take a further step, and the secular theory falls to pieces in a moment. Suppose the teacher to be instructing the child in outlines of English history. Does any man in his senses conceive that such instruction can be given without reference to the existence of Christianity, as the religion of England, and to the sub-division of religious sects from the first dawn of the great schism? The bare notion is too childish to need a word of refutation. *Some* information which regards religious doctrines must be conveyed. Mark, then, the alternative. Either the teacher must, by silence or in words, assume that some one amidst the conflicting doctrinal systems is right, or that it is immaterial to which of them a man attaches himself. He must either advocate Catholicism, or one of the divisions of Protestantism, or he must treat the question as one of no importance whatever. If he expresses no opinion on the subject, he most emphatically asserts the latter alternative. To be silent on such a topic, is to declare on one side. The very idea of saying nothing on the most awfully momentous of all questions, is so abhorrent to the natural simplicity and faithfulness of a child, that such a practice would be literally tantamount to instilling absolute infidelity and Atheism into the infant mind. Grown-up men and women may ignore religion, if they please, without perhaps feeling such mischievous effects; but it is the height of absurdity and displays a total ignorance of the mind of children, to imagine that *they* will conceive that questions which are systematically excluded from discussion, can be of any great importance to their eternal welfare. And the case is the same in every branch of knowledge which concerns man himself; in other words, in all the most captivating and most important portions of education. The voice of religion will be heard, whatever the efforts of the ignorant to stifle it. We must tell a child either that one religion among the rest is true, or we must instil into him a lie of deeper blackness than the worst of pagan dogmas, the daring falsehood that all religious systems

are equally true, or else equally false. Will any conscientious man, Catholic or Protestant, Christian or Jew, assent to such a sin?

"In the moral training of the child, the same insurmountable difficulties meet us at every step. What profound ignorance is that which proposes to teach the young their duties without reference to those motives which result in the belief of certain religious doctrines! Such theorisers surely never attempted to train a single child. Do they not know that the first question asked by an intelligent boy or girl is, "*Why* should I do these things?" Can a child be taught to obey his parents without reference to the will of God? Can he be instructed in the duty of cultivating purity and uprightness of thought, as well as of deed, without being told that there is a God who sees his heart when all is hidden from human eyes? Take, also, one of the most elementary of religious doctrines, the belief in a future retribution. Are not our benevolent schemers, who would go so far in religious instruction as to admit this one doctrine in education—are not they aware that among the most zealous portions of the community there exists a radical difference of opinion on this tremendous subject. Have they forgotten that while the Catholic and the High Churchman would teach his child that there is a judgment according to his works, the Evangelical and Dissenter denies any such retribution, and declares that a man will be judged by his *Faith*? Did they never observe that while *we* should tell the children in our schools that if they do what is wrong they must repent and amend their conduct as the *condition* on which they will be happy hereafter, the Evangelical schoolmaster will abhor any such idea, and would deem a moral training on any such principles to be a flagrant infraction of the doctrines of the Gospel? To teach morality without motives is impossible. We may compel outward obedience; we may show the poor child that if he steals he will go to prison; or the rich child that if he does not speak the truth he will be despised; but as to training the youthful *mind* in the elements of the simplest morality without a constant reference to some religious doctrines or other, expressed or implied, the whole notion would be undeserving of serious attention were it not so often accepted by well-intentioned and benevolent men.

"Turn which way we will, then, a secular education is an impossibility. Men who have souls cannot be educated as if they had none."



For the U. S. Catholic Magazine.

THE WAR IN SWITZERLAND.

THE eyes of the whole world are now turned upon Switzerland. Agitated by internal dissensions and civil war, it exhibits a spectacle most deeply interesting to all who have at heart the triumph of political and religious liberty over the aggressions of radicalism and infidelity. By the Catholic as well as by the patriot, the result of the struggle now going on in that romantic country, will be awaited with intense anxiety: for although many may imagine that the difficulties between the twelve cantons on the one hand, and the seven cantons on the other, are of a merely political nature, we cannot but think that they were originated, and are still continued by a spirit which aims at the destruction of religion, and principally the Catholic religion. To be convinced of this, it will be quite sufficient to glance at the history of Switzerland.

When, in the fourteenth century, the princes of Hapsburg, who had risen to power in Germany, sought to obtain direct control and dominion in the affairs of Unterwalden, Uri and Schuytz, three cantons which belonged to the empire, but which held peculiar relations to it and enjoyed a comparative freedom, a fierce and long-continued struggle ensued, in which the Swiss, (so called from the canton of Schuytz,) achieved the most signal triumphs, under the command of William Tell and other leaders. By these successes were laid the foundations of Swiss liberty. Early in the struggle the canton of Lucerne joined the confederacy, and others at a later day. Previous to the French revolution there were only thirteen cantons in Switzerland: now there are twenty-two, having a population of about 2,250,000. The Protestant cantons which contain nearly two thirds of the inhabitants, are Berne, Vaud, Zurich, the Grisons, Geneva, Neufchatel, Basle, Glaris, Schaffhausen, &c; while the Catholic cantons, embracing a little more than one-third of the population, are Lucerne, Schuytz, Uri, Unterwalden, Zug, Friburg, and the Valais. In most of the cantons there are both Protestants and Catholics: and according to the preponderancy of either, the canton is denominated Catholic or Protestant.

From the very origin of the Swiss confederacy, in the 14th century, down to the present day, it has always presented one feature, which must be distinctly kept in view in order to understand the nature of the actual difficulties, and the real position of the antagonistic parties. It is, that the great object of the confederation has ever been to defend the cantons against foreign aggression, and to protect their own individual sovereignty or constitutional independence. With this view alone did the three cantons of Uri, Schuytz and Unterwalden, which formed the cradle of civil and religious liberty in Switzerland, enter into a federal compact with other cantons. In 1803, this confederation was dissolved by the intervention of Bonaparte; but, when the cantons subsequently formed themselves again into a political union, and their independence

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was acknowledged by the other powers of Europe, in the treaty of Vienna, in 1815, the constitutional sovereignty of each was distinctly recognized and provided for in the federal pact, which also expressly stipulated in favor of freedom of conscience, and declared that Catholics and Protestants would be on a perfect equality. In accordance with these principles each canton has its own government, consisting of two or more *Syndics*, or secretaries of state, a *small council*, (which is the executive,) and a *grand council*, (which is the legislature.) The bond of union is a general diet or congress, consisting of delegates from each canton. This body meets annually, and oftener if necessary, at the cities of Berne, Lucerne and Zurich, in rotation. The first and the last of these places are Protestant cities, whilst the second is Roman Catholic.

Shortly after the second French revolution, in 1830, the Catholics of Argau, who before had enjoyed the rights secured to them by the above-mentioned treaty, began to be systematically harassed by the Protestant majority in the councils of the canton. Suspended priests were intruded into the parishes; the education of youth was wrested from the monks, and they were forbidden to receive novices; all this in direct violation of the national faith. In vain did the Catholics protest against this injustice; their representations were all perfidiously disregarded. Those who had affixed their names to the protest, were even arrested and imprisoned, which so exasperated the Catholic body that a general rising ensued, ending afterwards in their attack and defeat by the Protestant troops of Argau, aided by those of Berne. From these events the grand council of Argau drew a pretext for suppressing the convents throughout the canton, nine in number, and expelling the monks and nuns, who were dismissed in the most summary manner, without being allowed an opportunity of vindicating themselves against the false charges brought against them. These proceedings aroused a spirit of indignation throughout the whole of Catholic Switzerland, in which the Protestant canton of Neufchatel participated. A diet was convoked, and Argau unable to sustain by the slightest shadow of reason, its iniquitous acts against the conventual institutions, was required to restore them: but persisting in a determination to comply only in part with the decree of the diet, the mass of Protestants began to view the question as one of a religious character, which ultimately caused the affair of the convents to be dismissed from the diet. However to be deplored this gross violation of the rights secured to the Catholics of Argau by the most solemn treaties, it had at least the good effect of awakening among the Catholic population in general a greater vigilance against the encroachments of men, whose only aim seemed to destroy religion. On the other hand, the radicals of Argau fearing lest the Catholics might obtain a majority in the diet, have ever since been endeavoring, by an attempted alteration of the federal pact to curtail the political rights of the primitive Catholic cantons, so that the radical party, by their majority in the diet, may have the control of civil and religious affairs, and lord it over the Catholic cantons at their pleasure. This is but too manifest from the declarations of those journals in Switzerland which are the organs of the party. Hence when Lucerne, in 1844, by virtue of its cantonal sovereignty to regulate its own internal affairs, placed its seminaries of learning under the care of Jesuits, and a band of radicals took occasion from this to disturb the peace of the canton, her government appealed in vain to most of the other cantons for aid to put down the insurrection, although they were bound by the terms of the federal pact, to aid her in the maintenance of her sovereignty. radicals gathered from various parts of the country under the name of *Corps-francs* and headed by officers of the confederation, marched against her, but with

the assistance of the patriotic Catholic cantons, Uri, Schuytz, Unterwalden, &c. that had won for Switzerland her freedom, Lucerne obtained a most glorious victory over her enemies.

Ever since this period, they have been clamoring for the expulsion of the Jesuits, and endeavoring to obtain from the diet a decree to that effect: but, this the diet for two years persisted in refusing, knowing that it could not be done without an utter disregard of the express terms on which Lucerne and the other cantons entered into the confederation. At length, however, the radicals having a sufficient majority in the diet (twelve against seven, three being neutral) they voted the expulsion of the Jesuits, which made it evident that the sacred objects for which the federal union had been formed and confirmed by solemn oaths, were no longer regarded by twelve of the cantons; that instead of protecting they aimed rather at destroying the sovereignty of the Catholic districts; and consequently that the latter had no other alternative than to defend themselves in the best way they could. Considerations of this nature, justified even before the decree hostile to the Jesuits, had led the Catholic cantons to form the *Sonderbund*, or league, by which they have pledged themselves to the support of each other. It is merely a defensive alliance, strictly conformable to the express stipulations of the federal constitution, and intended only to protect themselves against foreign aggression, to maintain their own independence, and to preserve that civil and religious freedom, which their forefathers won, but which the treacherous and infidel radicals of the country, with a parricidal spirit, are now seeking to overthrow. Being summoned by the diet to dissolve this league, the seven cantons consented to do so, on condition that their own cantonal independence would be respected, by a repeal of the act demanding the dismissal of the Jesuits: but this the diet refused, and declared war against the Catholic states. All Europe pronounces in favor of the just cause in which the Catholic cantons are engaged. They have made every effort to bring the other cantons to a sense of duty, and to a recognition of the terms on which they originally united: but the latter have rejected all overtures and concessions, and with an utter disregard of the most sacred principles, they seem to have but one object in view, to trample upon the rights of their confederates, and force them by the cannon and bayonet into a degrading servitude. The Catholic cantons, however, are not disposed to suffer this: they are determined to uphold their rights, at every sacrifice. In relation to the rest of Switzerland they are precisely in the same position, as Prussia would be in regard to Austria, England and Russia, if these powers would combine to alter the treaty of Vienna and compel her to adopt the change: or as a minority of the states in our own republic would be in relation to the other states, if the latter would unite to wrest from the former, by open violence, those very rights for the better preservation of which they consented to become members of the Union. "Since the existence of a Swiss confederation," says the manifesto of the Sonderbund, "the despotic principle has never been admitted, that the minority of the sovereign states was subservient to the majority, particularly in affairs incontestably within the province of cantonal sovereignty. It was reserved for the tyranny in matters of faith of the 19th century, in Switzerland, to dare to publish the decision that the sovereign Catholic states should, in order to admit or expel professors or priests, bend the knee before the Protestant states and execute the orders of the majority. If that violence on the part of the majority should prevail, the federal convention, sworn to by all the states, is destroyed; the spirit of the free confederation has disappeared; and the execrable yoke of central power weighs on the head of the oppressed states. Such a state of things would be equivalent to a represen-

tation according to numerical order, a reform which must lead to a revision of the federal pact, which has been so ardently sought for. The seven states of Lucerne, Uri, Schuytz, Unterwalden, Zug, Friburg, and the Valais, have resolved to oppose a resistance for life or death to such a revolution of the confederation."*

The spirit of patriotism and the love of true liberty seem to burn with all their original ardor in the bosoms of these faithful confederates: their motto is that of Patrick Henry; "Give me liberty or give me death."

* See under the head of *Intelligence* the conclusion of the manifesto. It is a document that does infinite honor to the Catholic cantons, and must necessarily win for them the sympathy of the wise and good throughout the world.

INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE —*Reception and profession.*—On the 5th of Dec. last, Miss Mary Jane Dornell (Sister Mary de Chantal) received the white veil, in the convent of the Visitation, Frederick city, at the hands of the M. Rev. Archbishop. On the same occasion, Sister Mary Teresa was admitted to the usual vows of religion. Both are converts to our holy faith.

Reception.—On the 8th of December, at the convent of the Visitation, Georgetown, D. C., Miss Mary E. Huntt, of Washington, (Sister Mary Emily,) Miss Anne Freeman, of Washington, (Sister Mary Julia,) and Miss Catharine Byrnes, of Baltimore, (Sr. Mary Xavier,) were admitted to the white veil by the Most Rev. Archbishop.

Young Catholic's Friend Society.—At the semi-annual meeting of the Young Catholic's Friend Society, held Oct. 7, 1847, the following officers were elected for the ensuing term:

Owen O'Brien, *president;* Walter M. Clarke, *vice-president;* J. R. A. Williams, *recording secretary;* George Miles, *cor. secretary;* F. X. Kelly, *book keeper;* T. R. Jenkins, *treasurer;* Joseph Victory, John O'Brien, John Brooks, F. X. Lipp, J. W. Barnacloe, *trustees;* D. Blundell, *steward.*

At the same meeting the following gentlemen were elected active members: Horace West, Henry Orendorff, Wm. Giles Floyd; and at a meeting held Dec. 5, Mr. J. D. Riddlemoser was unanimously elected a member.

Tenth semi-annual report of the president of the Young Catholic's Friend Society:

Gentlemen: The time has arrived when the society assembles to take a retrospective view of its operations during the past six months, and to consider the prospects for the succeeding six months. The several officers of the government have handed me their reports which I lay before you. I have again the pleasure of congratulating you on the continued prosperity of the association.

The secretary's report shows that twenty-six members have been elected during the season. The several committees have faithfully performed the duties assigned them, and have all been discharged, except the committee appointed to procure a permanent place for holding our meetings.

The great necessity which exists for selecting a building suitable for the purposes of the society, and where we can rely upon being permanently located, is manifest; and the committee expect to be able, in a short time, to lay before you a proposal which will meet with your approbation.

The book-keeper's report is very satisfactory: he having received, besides the ordinary assessments, sixty-four dollars eighty-eight cts. for the arrears due by delinquent members.

The treasurer's receipts from the book-keeper and other sources, as shown by his report, together with the balance on hand at the commencement of the season, amounted to three hundred and twenty-four dollars ninety cents, and his payments for clothing and expenses, one hundred and eight dollars eighteen cents; leaving a balance in the treasury of two hundred and sixteen dollars and seventy-two cents. This gratifying state of our finances has been produced, in a great measure, by the fewer demands on the funds of the society during the summer season. Whilst also the trustees,

with the intention of preparing for the coming winter, have been careful to give orders for clothing to none but well ascertained subjects of distress.

The chairman of the trustees reports that forty-seven orders for clothing were distributed among the several Sunday-schools of the city. Twenty-one to that of Calvert Hall, sixteen to St. Vincent's, and ten to St. Peter's. The steward's book shows that one hundred and thirty-nine garments have been delivered.

The only sad occurrence of the season, that I have to allude to, is the departure from our midst of our esteemed and useful member, Dr. Charles Maguire, whose loss we deeply deplore.

Thus, gentlemen, your exertions have been favored with pleasing success, and you find yourselves prepared to enter upon the approaching inclement season with the means, and, I hope, the zeal and energy which the good cause in which you are engaged merits, to fulfil your noble undertaking of charity; you will be called upon not only for renewed but increased exertions to keep pace with the increase of distress and misfortune during the coming winter. Providence has heretofore smiled upon your career, and that it will continue to do so under the influence of the lofty motives which have hitherto guided us, we may confidently expect.

M. J. Kelly.

Baltimore, 7th Nov., 1847.

Diocess of Philadelphia.—According to the statutes of the last diocesan synod of Philadelphia, as we learn from the *Catholic Herald*, the regulation for the proclamation of the banns, previous to the celebration of marriages, is in force from the 1st of January, of this year. "Accordingly, all Catholics about to contract marriage, must give in writing, the names of the parties, which shall be published in their respective parishes; and all Catholics having knowledge of any impediment to the lawful celebration of such marriage, by reason of previous engagement, or of kindred, or any other cause, are strictly bound to give immediate notice of it to the parish priest." Only one publication will be required the first year, and two publications the second year. The city of Philadelphia is divided into parishes, which are governed by the following rules: "Marriage is to be celebrated by the parish priest of either of the parties. Baptism is to be administered by the parish priest. The last sacraments are likewise to be received from the parish priest. The holy eucharist is to be received in the parish church at Easter, or during the paschal season. Confession may be made at all times to any authorised priest, and persons are at liberty to frequent what church they please. Persons speaking the German language, and living out of the city limits to the north, may receive all the sacraments from the priests of the Holy Redeemer, officiating at the church of St. Peter, in Kensington. Persons speaking the German language and living in the city proper, or south of the city, may receive the sacraments from the priest in charge of Trinity church. Persons living in Camden, at Gloucester Point, or elsewhere in the neighborhood, may receive the sacraments at the church of St. Augustin, or of St. Joseph, from either of which the sick-calls may be attended, until the erection of a church on that side of the river, or the appointment of a clergyman to the special charge of those congregations."

Diocess of Pittsburg.—*Dedication.*—We learn from the *Pittsburg Catholic*, that on the 5th of Dec. last, a church was dedicated to the worship of God at Greensburgh, under the title of church of the Blessed Sacrament. The Right Rev. Dr. O'Connor officiated on the occasion, and preached.

The Mercy Hospital.—The committee of the Brotherhood of St. Joseph, to whom was entrusted the superintendence of the Mercy Hospital, under the charge of the Sisters of Mercy, respectfully offer to the patrons of the institution, and to the public generally, the following statement of the number of patients admitted, discharged, &c., since their last report:

Received from Oct. 1st to Dec. 1st,..	71
Discharged, cured or convalescent,...	49
Died,.....	7
Remaining in Hospital,.....	15
Of the above, there were	
Males, ...	56
Females,.....	15
Colored patient,.....	1

In submitting the above, the committee cannot allow the present opportunity to pass, without returning their sincere and grateful acknowledgments to those who have so kindly assisted them in carrying out the benevolent designs of its founders, and in the name, and on behalf of the destitute sick, would respectfully but earnestly ask the co-operation of their

fellow citizens, in extending the usefulness of an institution, which, during the brief period of its existence, has been the means of alleviating a great amount of suffering, and restoring (through the skill of the eminent medical gentlemen attending the hospital, and the kind care and attention of those having charge of it,) many to health and to society, who might otherwise have been lost.

The number of patients admitted during the last sixty days, in a season remarkably healthy, demonstrates most conclusively the necessity of an institution of this character, where *all* are received, and obtain that assistance which the sick and homeless so much require.

JAMES BLAKELY, Pres't.

—*Pittsburg Catholic.*

DIOCESS OF LOUISVILLE.—*Our New Bishop.*—We learn that since receiving official information of the fact, that the holy father has accepted the resignation of Bishop Chabrat as coadjutor of this diocess, Bishop Flaget has forwarded to Rome a list of three names from which he desires to have a new coadjutor appointed. In the course of two or three months the action of the holy see on this nomination may be known here.—*Catholic Advocate.*

DIOCESS OF DUBUQUE.—*New Cathedral.*—The corner-stone of a new cathedral was laid in Dubuque on the 4th of November, by the Rt. Rev. Dr. Loras. The building is to be of brick, 138 feet long, 68 wide, and 42 high. There were about two thousand people present.—*Boston Pilot.*

DIOCESS OF ALBANY.—On Sunday, the 14th Nov'r, the Bishop of Albany administered the holy sacrament of confirmation in St. Peter's church, East Troy, to upwards of eighty persons.

On the afternoon of Sunday the 21st, the same prelate laid the corner-stone of a new church in the village of Cahoes. The Catholics of this place are indebted to Alexander Claxton, Esq., son of the late Commodore Claxton, for the beautiful site on which the new church is to be erected.—*Freeman's Jour.*

DIOCESS OF BUFFALO.—*Retreat and Synod.*—A spiritual retreat of the clergy of the diocess of Buffalo, held at St. Patrick's church, and conducted by the bishop, terminated on the 16th Nov. On the last day of the retreat, a pontifical mass was celebrated, at which the clergy received communion, made their profession of faith, and the first synod of the diocess of Buffalo was opened. On the second day of the synod a solemn mass for the dead was offered for the repose of the souls of Rev. Messrs. Mertz, Whelan and McGuire, formerly pastors in Buffalo—the second lately deceased. On the third day another pontifical mass was celebrated, at which, in an exhortation, the bishop returned thanks to the Almighty for the many favors and graces received; the decrees of the synod were promulgated, and indulgences granted to the faithful who piously attended the exercises of the holy season. The decrees of the first synod of the diocess of New York were adopted for Buffalo, with one exception, the 11th, a new decree authorising the proclamation of the "banns" in conformity with the last Provincial Council of Baltimore, rendering it useless. The new decrees of the synod regard chiefly the sacrament of matrimony, and a stricter uniformity in the pastoral administration of the clergy.—*Freeman's Journal.*

Pastoral Letter.—John, by the grace of God and the appointment of the Holy See, Bishop of Buffalo—*To the Clergy and Laity of the Diocess of Buffalo, grace and peace through our Lord Jesus Christ!*—The triumphant Redeemer, after thrice requiring an expression of love, said to Peter: Feed my lambs!....Feed my lambs!....Feed my sheep! Words of mighty power, which, proceeding once from the mouth of the conqueror of death and hell, ever operate. Peter, "once converted, confirmed his brethren:" and, in the person of this successor, still confirms them: Feeding the lambs and the sheep, the whole flock, the ministered unto and the ministering. Peter, through his successor, now as at first, "exhorts the ancients to feed the flock of God,....not lording it over the clergy,....that when the Prince of Pastors shall appear, they may receive a never fading crown of glory." From the visible centre of that superhuman power of unity by which Christ prevents "the gates of hell from ever prevailing against his church," Peter provides that all "be careful to keep the unity of the spirit in the bond of peace, one body and one spirit." The remotest parts of the earth feel the fatherly, uniting, beneficent action of this superhumanly instituted centre. And you, venerable brethren of the clergy, you, most beloved children of the laity, have you not also rejoiced in the kind solicitude for you lately displayed by the apostolic see? For you, it would seem, that Peter verified in a special manner his scripture promise: "And I do my

endeavor that, after my decease also, you may often have, whereby you may keep a memory of these things." The zealous, venerated, and beloved bishop of New York has done for you far more than, from his immense occupations and great distance, could have been expected: and yet how much, for religious comfort, was still wanting! But now, by the solicitude of the successor of St. Peter, every comfort and help of our holy religion will be, in this district, most easily accessible to every man of good will. In your new diocess, the fulness of the divinely organised ministry of God's church, is with you, belongs to you, for your sanctification, for that of your children, and of your children's children, "till the consummation of time." And this city of Buffalo receives an unfading name, an ever abiding rank in the Catholic world; in this sacred order, not subject to the mutations of earthly things, the pre-eminence of Buffalo, as an episcopal city, shall remain for ever. What grateful adoration then owe we not to our God! what grateful filial affection to the visible deputy of God's mercy, to Pope Pius the ninth, chief bishop of the Catholic church? "Thanks, thanks be to God for his unspeakable gift." Already and frequently have we offered up the adorable sacrifice, as highest, holiest thanks for the boundless mercies of our God, and, at the holy altar, where even the feeble voice has power, we have prayed "that you being enriched in all things, may abound unto all simplicity which worketh through us thanksgiving to God."

Deeply impressed with the sense of our unworthiness, we, for ten days have remained in retreat and prayer, consulting learned and holy ministers of God, before we dared accept the episcopal office, the awful responsibility of the station to which the voice of Christ's vicegerent called us. The answer from every quarter compelled us to bow, in humble filial submission to the Divine Will, and accept the burden of an office that might justly be formidable even to angels. Little then will we say of ourselves since we have abandoned ourselves to the guidance and to the good pleasure of Him to whom all things are possible, to Him, "who is the Lord our God, who dwelleth on high, and beholdeth the low things in heaven and earth, raising up the needy from the earth, and lifting up the poor from the dung; to place him with princes, with the princes of the people;" Ps. 112. However much then we feel our weakness, yet do we also know that if of ourselves we can do nothing, in him we can do all things. Thus, as is most just, will all glory ever be his alone. For "the foolish things of the world hath God chosen that he may confound the wise, and the weak things of the world hath God chosen that he may confound the strong . . . and things that are not, that he may bring to naught things that are: that no flesh should glory in his sight."

For you, dearly beloved, for you who are "a chosen generation, a kingly priesthood, a holy nation, a purchased people," for you, and for your sakes, has God established our ministration, for you has God called us to this perilous charge: for, of bishops, it is written: "that they watch as being to render an account of your souls." "For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come: for all are yours; and you are Christ's." Pray, then, beloved brethren and most dear children, that God enlighten your bishop amidst the darkness, the anxieties which hang over this vale of the shadow of death; that also, in despite of human infirmity, he may be strengthened from above, to will and accomplish what is pleasing to God, who has said, "My grace is sufficient for you: for power is made perfect in infirmity." Then aided by that grace obtained through our joint prayer, we will give all glory to God, and say, with the blessed apostle, "Gladly will I therefore glory in my infirmities, that the power of Christ may dwell in me."

From reputation, and lately from personal acquaintance, we found much consolation from knowing that you, the venerable clergy of this diocess, possessed so amply the spirit of your holy state. Early then did we wish to meet you in the holy union of meditation and prayer, "that I might be comforted together in you, by that which is common to us both, your faith and mine." Gladly did we learn that you as ardently longed for this union in holy exercises, as we did. Now, not without great comfort and mutual edification, not, we hope, without ample blessings for both the pastors and their flocks, have those blessed days of holy retreat terminated. Greatly have we rejoiced at the holy simplicity of the children of God which you, fathers in Israel, have shown in holy observance of every rule, greatly have we been edified at evidences of unaf-

fected piety and of apostolic zeal. May He who has said, even to the apostles, "unless ye become as little children, ye shall not enter into the kingdom of God; may he admit us, who have stood together, as little children, under his teaching, into that promised kingdom!

Yet not alone for the consolation and important blessings of the spiritual retreat did we summon hither our venerable brethren of the clergy. Mindful of the scripture precept: "Take heed to yourselves, and to all the flock, over which the Holy Ghost has placed you bishops to rule the church of God;" we sought from the combined views of all the pastors to obtain more certain information of the state and wants of the diocess; and also insure more united action, and a holy uniformity in the venerable discipline of the church of God, in her holy rights and sacred observances. We have not been frustrated in our expectations; valuable information has been given, useful suggestions made; one of these regarding the future hopes of the holy ministry, we hereby ratify, requiring that for the support of the seminarians who now study for this diocess in the seminary of New York, each year a collection be made in every church on Whit-Sunday. The donations thus obtained will be sent to the Very Rev. B. O'Reilly, who is treasurer for the seminary fund.

Rejoicing in the unanimity of sentiment expressed by our venerable clergy, we, in virtue of our sacred office from which alone they derive force of law, have enacted statutes and placed them in the hands of your pastors, who will explain to you, beloved brethren of the laity, whatever regards the flock in general; and we rely confidently on your piety for an exact and ready compliance with regulations which on each subject we treat do but re-echo the laws of God's church, expressed frequently, and solemnly in various synods and councils. And we, most beloved brethren, ever shall pray with the apostles: "that whoever shall follow this rule—peace upon them and mercy, and upon the Israel of God."

Various objects of great importance would impel me to address you, beloved brethren of the laity, much at length. But soon we hope to visit each district, each church of this diocess; as, notwithstanding our many mercies, God has given to us, with the grace of office, a most tender paternal affection for you, as for our children in Christ Jesus; hence, we declare, like the holy apostle, "that I most gladly will spend, and be spent for your souls." Shortly, then, from the fulness of a heart that tenderly loves you, and from a mouth that Christ's sacrament has consecrated to be the organ of God's truth for you, will we speak to you of things that are for your peace in time and eternity. Until then we beg your prayers for two important objects. First, no work of Catholic mercy exists here at Buffalo; the poor orphan has here no Catholic home, the poor Catholic no place of refuge. Secondly, we have no cathedral, nor has God in this city, a church in which he can be worshipped by the vast majority of our brethren who use the English language. May our joined prayers obtain from the Father of Mercies, and from the Eternal High Priest, means to meet such pressing wants.

From our first entrance into the diocess we announced the nomination of the Very Rev. Bernard O'Reilly to the very important office of Vicar General, we now confirm him in that nomination. For greater convenience and comfort of the German population we also named Very Rev. Francis Guth, Vicar General for the Germans, we now confirm this nomination, hoping, trusting and praying that thus every want may be met, every spiritual comfort be more easily accessible to the redeemed of Christ.

Our venerable brethren of the clergy are hereby required to read this letter, during the late mass on Sunday, as soon after its reception as will be possible.

"Peace be to the brethren, and charity with faith, from God the Father, and the Lord Jesus Christ. Grace be with all that love our Lord Jesus Christ in incorruption. Amen."

Given from St. Patrick's church in Buffalo, this 20th November, 1847.

† JOHN, Bishop of Buffalo.

—*Freeman's Journal.*

Dedication.—Nov. 21, Bishop Timon dedicated to the worship of God, by the solemn act of consecration, the new church of St. Louis in Buffalo. The Rev. L. Petit, S. J., and Very Rev. B. O'Reilly preached on the occasion.—*Ibid.*

Confirmation.—The same day the Rt. Rev. Bishop administered the sacrament of confirmation to about two hundred and fifty persons, after an impressive address on the subject.—*Ib.*

DIOCESS OF NEW YORK.—*Dedication.*—On Thursday, Nov. 25th, the Right Rev. Bishop Hughes dedicated the new church in Thomp-

son street, whose corner-stone was laid by the bishop no longer ago than the festival of the Nativity of the Blessed Virgin, September 8th. In this church, however, the speed of its erection is not its most remarkable feature. The building is eighty-six feet long, fifty-six wide, measuring from the top of the sanctuary. The sanctuary is much elevated, and, in form, pentagonal. On either side are little chapels opening out of the sanctuary by lateral doorways; these chapels, again, connect with the aisles of the church by open arches, and are equally admirable for their economical convenience, and for their secluded and devotional appearance. The sacristy is on the Gospel side of the high altar, and behind the chapel of Our Lady. There is a spacious gallery at the west end of the church, and the edifice has been so constructed as to admit readily of side galleries, when they shall be found indispensable. The walls and vaulted ceiling have been plastered and painted of a grey color, but of course nothing has yet been done towards covering them with the paintings and ornaments contemplated. In the whole, while a rigid avoidance of unnecessary expense is every where perceptible, the church has a very neat and appropriate appearance, and when it shall be perfectly completed, the whole expense of the building, exclusive of the basement story, will be less than five thousand dollars! The five schoolrooms, &c., which are under the church, will be an additional expense of less than another thousand. The body of the church is furnished with open benches similar to those of the church of the Most Holy Redeemer in Third street. They are let at the rate of 5 to 12 shillings a quarter for each sitting, a large number of them are already engaged, and the calculation is certain that the interest of all the money expended upon the church will be secured the very first year.

It will be served by the 'Redemptionists' from their church in Third street.—*Ibid.*

Diocess of Chicago.—*Episcopal Visitation.*—The Rt. Rev. Dr. Quarters, visited on the 6th Oct., the church at McHenry, McHenry co., where he administered the sacrament of confirmation to forty persons. This, though a new settlement, will soon like all others in northern Illinois, become a very numerous one. The Catholics of this district are attended by the pastors of Grass Point.

On the ensuing day, the bishop visited the church at Murray's Settlement, Lake county. This congregation, at present attended by the pastor of Little Fort, will in consequence of the numbers that are daily arriving and locating themselves in this rich and healthy portion of country, soon require a resident priest among them. There are few, if any, sections of country in the West, so suitable to the emigrant as this, or that presents the same inducements as does this, to them who wish to make a fixed and comfortable home for themselves and families. For its beauty, its fertility and abundance in all things that can give reality to the agriculturist's hopes it cannot be excelled; and being but a short distance from the beautiful and rapidly growing town of Little Fort, the farmer will always find there a good and ready market for his produce.

October 17th. The Rt. Rev. Dr. Quarters visited the church at Bourbonois Grove, Will county, where he administered the sacrament of confirmation to fifty-five persons. This congregation, composed for the most part of French Canadians, numbers about eight hundred, and is attended by the Rev. Mr. Courjault. Few settlements in the West are increasing more rapidly, or give greater evidence of future importance, than this. Since the month of June last, there arrived here about three hundred new settlers, and each day brings a fresh accession to their numbers. Bourbonois Grove is situated on the northern bank of the Kankakee, the water power of which river could be easily made available to the interests of the settlers by the erection of mills and factories, and to do this would require but little enterprise or expense. The settlement is a very healthy one, as it must needs be from its position, and abounds in beautiful scenery. When the contemplated improvements on the Kankakee and Wabash rivers are completed, these settlers can very readily transport the produce and fruits of their fertile farms to some of the best markets around. The church here is quite too small for the congregation, but this inconvenience will soon be remedied, as these settlers are about erecting a church which when finished, (and this they expect in the course of two years,) will be as creditable to themselves as it will be beneficial and honorable to religion. By these good and pious Catholics the bishop's arrival was hailed with feelings of great joy, and all—men, women and children, assembled to offer him their cordial welcome.—*St. Louis N. Letter.*

Theological Conference.—The *first Theological Conference* of this diocess was held in the "Chapel of the Holy Name of Jesus," attached to the theological seminary, on Wednesday, the 10th Nov. The Right Rev. Dr. Quarter, bishop of the diocess, presided. The following clergymen were in attendance, viz: Very Rev. J. Quarter, pastor of the cathedral; Rev. Jer. Kinsella, president of the university of St. Mary of the Lake; Rev. P. McLaughlin, pastor of St. Patrick's church, Chicago; Rev. John Ingoldsby, pastor at Joliet; Rev. Dennis Ryan, pastor at Lockport; Rev. Thomas O'Donnell, pastor of the church at Ottawa; Rev. Messrs. Montuari and Mark Anthony, pastors at La Salle; Rev. Mr. Doyle, pastor at Elgin; Rev. Mr. McMahon, pastor at Donelly's Settlement, McHenry co; Rev. Mr. Scanlan; Rev. Mr. O'Cavanagh, pastor at New Dublin, near Galena; Rev. Mr. Raynaldi, pastor at Neppaville; Rev. John Brady; Rev. Mr. McElherne, assistant pastor at the Cathedral; Rev. James Kean, who officiates *pro tempore* at Little Fort; and Rev. Mr. Fahy, just appointed by the bishop pastor of the Catholic congregation at Kaskaskia. The Rev. James Kean being one of the last of those ordained by the bishop, was appointed to preach at the conference. He selected as his subject—*Penance*, and treated it to the satisfaction of all the clergymen present. On the same day, namely, Wednesday, the 10th of November, the clergymen of the southern portion of the diocess assembled for *conference* at *Alton:* the Rev. Philip Conlan presided. The attendance of the clergymen of the northern portion of the state was general, and all were happy in the reunion, and in the prospective benefits likely to accrue from these theological conferences.—*Ibid.*

New Churches are being built in the following named places of the diocess of Chicago:—at Little Fort, a beautiful frame structure; Rev. Bernard McGorisk, pastor. The church is built, and chiefly by the laborious efforts and exertions of the aforesaid clergyman.

One at Lockport: Rev. Messrs. Ryan and Ingoldsby, pastors. This church is already under roof—a frame building.

One at Dresden, same pastors. At Ottawa, a beautiful brick building, 56 by 100 feet. The erection of this church is chiefly owing to the exertions of the Rev. Thomas O'Donnell, the zealous pastor.

At La Salle the Rev. Messrs. Montuari and Mark Anthony have in progress of erection a stone church, somewhat larger than that at Ottawa. The church at Ottawa is roofed. The one at La Salle is not yet raised to the roof.

The pious Catholics at Bourbonois Grove have already commenced a new church. It is to be 56 by 112 feet. The materials of which it is to be built are brick. The Rev. Mr. Courjault is pastor. This settlement is about 35 miles south-east of Joliet, and consists of Canadian Catholics, for the most part. The emigration to this settlement has been unusually large this year: every steamer arriving at Chicago comes crowded with Canadians, tending to "the Grove." The lands are rich and productive—the climate healthy—the scenery beautiful.

At Marshall a new church is in progress of erection. The Rev. Hugh Brady is pastor—At Palestine Grove, attached to the mission of Ottawa, is a new church; and it is contemplated to erect one shortly at Dixon. The Rev. James Gallagher, pastor at Mount Sterling, purposes erecting, with as little delay as possible, churches at Gleeson's settlement, Calhoun co., and one at Pittsfield. There is already a small church at Mount Sterling. The Rev. George A. Hamilton, pastor at St. Francisville, has already taken steps for the erection of a new brick church at Mount Carmel. The Rev. Mr. O'Cavanagh, pastor at New Dublin, contemplates erecting two new churches in different parts of his mission, as speedily as possible; whilst the Rev. Mr. Griffin, pastor at Nauvoo, has already secured for church purposes, one of the buildings erected by the infatuated Mormons.—*Ibid.*

Diocess of Milwaukie.—*Ordination.*—On the festival of the holy apostles Simon and Jude, the 22d of October, the Rt. Rev. Bishop conferred the order of priesthood on the Rev. Messrs. James Calton and T. J. Fander.

Confirmation.—The holy sacrament of confirmation was administered by the same prelate to eighty-six persons on the 3d of Nov., in a chapel just dedicated to Almighty God, under the invocation of his holy martyr St. Lawrence, and situated near Rubicon. This is now the sixth chapel in the county of Washington, and five more will be erected in the course of next year. It is estimated that six-sevenths of the population are Catholic, and far the greater part Germans.

Another church, all built of stone, with a beautiful sanctuary of the same material, was dedicated by the Right Rev. Bishop Henni on the 9th of November, in Burlington, Boone county. The congregation is exclusively German. Near this church stands a spacious residence for the pastors, built also of stone, and now occupied by the Rev. Messrs. Wesbauer and Kiernan, who attend various stations at some distance around Burlington, adjacent to the junctions of the Fox and White rivers. In no place is a finer soil than that which abounds throughout the counties of Boone and Walworth, at the same time that the eye of the traveller seldom contemplates a landscape more picturesque, composed of undulating prairies intermingled with living lakes and hills covered with verdure to their summit. After the dedication of the above church to the honor of St. Sebastian, confirmation was administered to seventy-five persons.

The holy sacrament of confirmation was also conferred by Bishop Henni on Sunday the 14th ult., at early mass, in the cathedral of Milwaukie, on twenty-eight persons, mostly pupils of our flourishing female institute, conducted by the good Sisters of Charity—the first fruits, as it were, of St. Joseph's academy. This makes one hundred and twenty-six who have received since Pentecost the sacrament of confirmation in Milwaukie.—*Catholic Telegraph.*

Diocess of Charleston.—*Episcopal Visitation.*—The Right Rev. Dr. Reynolds is at present engaged in visiting different portions of his very extensive diocess. We learn from the *Miscellany* that on the 22d Nov. he confirmed two converts at Newbern, N. C. On the 5th Dec. he gave confirmation at Lincolnton, N. C.

Diocess of Nashville.—*Dedication of a New Cathedral.*—The new Cathedral of Nashville was dedicated to Almighty God on the 31st ult., under the name and patronage of the *Blessed Virgin of the Seven Dolors.* It is a chaste and beautiful specimen of Grecian architecture, and is situated in the heart of the city. Its external dimensions are, 110 feet in length by 60 in breadth. The ceiling is raised 32 feet above the floor; it is flat, and is tastefully decorated with mouldings and square panel work. The front presents a neat half portico supported by two Ionic columns; and the entire exterior and interior of the edifice are ornamented with pilasters placed at suitable distances, imparting additional strength to the walls.

Under the cathedral there is a spacious and commodious basement designed for catechism classes and school rooms. The high altar stands in a semicircular recess, and is surmounted by an appropriate group of statuary, representing the sorrowful Mother receiving the lifeless body of her dear Son when he was taken down from the cross, these principal figures being surrounded by a circle of angels. The figures are composed of what is called *stone-paper*, and the whole group was procured in France.

The cost of the entire edifice, we understand, will not fall short of thirty thousand dollars. Its erection is due to the indefatigable exertions of the worthy bishop of Nashville, who has been generously aided by the contributions of liberal and charitably disposed persons in Nashville and in other cities of the Union. A considerable debt yet remains unliquidated; and it was for this reason, as we learned, that the cathedral was blessed, and not solemnly consecrated.

The ceremony of the blessing was performed by the Rt. Rev. Dr. Miles, assisted by the Rt. Rev. Bishops Portier, of Mobile, and Purcell of Cincinnati. There were also present on the occasion, besides the clergy of Nashville, the Very Rev. Dr. Spalding, of Louisville, and the Rev. E. J. Durbin, of Union county, Kentucky. A very large assemblage, composed of the most intelligent and respectable citizens of Nashville, was seen at an early hour in the street in front of the Cathedral; and during the continuance of the ceremony, until the doors were thrown open, this multitude was addressed by the able and eloquent bishop of Cincinnati, who was listened to with marked attention and respect. The same prelate preached again in the evening to a large audience, on the advantages accruing to society from the Christian religion.

The blessing of the church was performed according to the directions of the Roman Ritual. It consisted of a two-fold procession, the one around the exterior and the other around the interior of the building, with the recitation of appropriate psalms and prayers, to invoke the Divine blessing on the edifice and on all those who would worship therein. The walls were sprinkled with holy water, to indicate their purification from all evil influences and profane uses, to denote their special dedication,

to the Divine service, and to shadow forth the purity of heart by which all those who should enter those sacred precincts were to be distinguished.

The dedication sermon was preached by Dr. Spalding, from the text of Genesis xxviii: "How terrible is this place; truly this is none other than the house of God and the gate of heaven." A solemn pontifical High Mass was celebrated by the Rt. Rev. Dr. Portier, whose rich and powerful voice filled the edifice. The responses were chanted by an effective choir, accompanied by a sweet-toned organ, entirely new, and lately purchased at an expense of $1500. All the ceremonies and everything connected with the service were performed in a manner which could not fail to make a deep, and, we trust, a lasting impression on all those who were present.

At the request of Bishop Miles, the Very Rev. Dr. Spalding delivered a course of doctrinal lectures on all the evenings of the week following the dedication, to large and intelligent audiences. The first lecture was on the necessity of religious inquiry, and the dispositions with which it should be accompanied in order to be crowned with success; the last lectures set forth some of the more prominent evidences of Catholicity.

The progress of our holy religion in the diocess of Nashville cannot but be consoling to every Catholic heart. When Bishop Miles first went to Nashville in 1838, there were not more, perhaps, than a hundred Catholics in the city; and the highest number of communicants which he could obtain after a spiritual retreat of some days, was, we believe, about twelve! The present number of communicants in the city does not fall far short of four hundred, while the number of Catholics exceeds eight hundred. When he entered upon the administration of the diocess, there was but one small church in the whole state, and that one unfinished or in a tottering and wretched condition; and he had not a single priest to share with him the labors of his extensive mission. At present, he is consoled to find around him six or seven zealous missionaries, and to see five churches erected at suitable points in his diocess.

He has been able, moreover, to found in Nashville, an excellent and well patronized female academy, conducted by Sisters of Charity from Nazareth, Kentucky. He has also a branch of the Dominican Order at Memphis. He has likewise erected a fine episcopal residence, and collected an excellent and well selected ecclesiastical library, and all this he has been able to effect, through the divine blessing, with the most scanty means. Thus has one of the most unpromising fields in the American church been made to yield an abundant harvest.—*C. Advocate.*

Demonstration in N. York, in *favor of Pius* IX and the Italian people.—We abridge from the *Freeman's Journal* and other papers, the following account of the grand meeting in New York, in approbation of the course pursued by Pius IX. It was one of the most numerous and respectable assemblages ever witnessed in that city. The Tabernacle, which is so contrived as to furnish as much standing or sitting room to human beings as it is possible to secure within the same space, was crowded densely both on the floor, and in the various galleries, and the good order and decorum of the vast assemblage during the whole proceedings were worthy of all praise. The meeting was emphatically American, and yet mingling in that crowd there were representatives of all the nations of Europe as well as of Southern America. There were also representatives of almost every creed and persuasion in this community, and it was certainly a cheering spectacle to behold all these differences of creed and country merged into one common feeling of real interest and affectionate admiration for the noble attitude which has been assumed and sustained with so much dignity by his present Holiness Pius IX.

It was not a little remarkable that the speakers, without a single exception, gave evidence of their emancipation from, or at least their power of controlling the prejudices of early training in reference to the Pope of Rome—and the enthusiasm manifested owed perhaps as much to those prejudices as to the noble character of our present illustrious pontiff. It seemed to be tacitly assumed that his predecessors without exception, have been opponents not friends of civil liberty, and that he has suddenly and unexpectedly gone forth from the line of their example. It did not occur perhaps to one of them that most of the struggles in which the popes have been engaged with temporal governments have been caused by their zeal for social rights and for the protection of the otherwise defenceless people against the tyranny of their sovereigns Had it not been for the popes, western Eu-

rope would at this day, in all probability, be as ignorant of constitutional freedom as Turkey or Russia. It was by the early struggles of the popes that nations became imbued with a knowledge of their civil and political rights, and it was by the sanction and support of the church that those rights became recognized and established. The childhood of many of those who attended the meeting must have been frightened by reading in the little story books how popes used to make kings and emperors stand bare-headed in their presence, and hold their stirrups as they mounted on horseback. Such scenes as that recently witnessed may suggest to them that it was a great blessing for the subjects of kings and emperors, as well as others, to have had popes to teach emperors, even by such rude lessons, that they could not trample the rights of justice, and of the people with impunity.

The meeting was called to order by introducing to the chair his honor the Mayor of the city. CHAS. M. LUPPE, Esq., next nominated the vice-presidents, and JAMES REYBURN, Esq., the secretaries of the meeting.

His Honor WM. V. BRADY, mayor of N. Y.

Vice-Presidents—His honor Francis B. Stryker, mayor of Brooklyn. His Honor Phineas C. Dummer, mayor of Jersey city. Hon. Samuel Jones, Hon. Hamilton Fish, Thomas O'Conor, Esq., Hon. Moses H. Grinnell, Robert Hogan, Esq., Felix Forest, Esq., Wm. F. Havemeyer, Esq., Horace Greely, Esq., Hon. Wm. Kent, Vanbrugh Livingston, Esq., Jas. H. Titus, Esq., Andrew Carrigan, Esq., Hon. Wm. T. McConn, Andrew H. Mickle, Esq., Leopold Bierwirth, Esq., Wm. C. Bryant, Esq., Shepherd Knapp, Esq., James W. White, Esq., J. Phillips Phœnix, Esq., Jacob Harvey, Esq., Hon. Lewis H. Sandford, John J. Cisco, Esq., Isaac Townsend, Esq., James Harper, Esq., Abijah Mann, Jr. Esq., Wm. Power, M. D., Charles Sagory, Esq., John B. Lasala, Esq., Jonathan I. Coddington, Esq.

Secretaries—David Graham, Esq., John C. Devereux, Esq., John L. O'Sullivan, Esq., Eugene Casserly, Esq., B. O'Connor, Esq., Louis Leclere, Esq., Terence Donnelly, Esq., John T. Doyle, Esq., David E. Wheeler, Esq., Nelson J. Waterbury, Esq., Thomas O'Rielly, Esq., Louis B. Binsse, Esq., John Sherwood, Esq.

On taking the chair, Mr. Brady spoke in a few words of the pleasure which it gave the American people to witness the steps taken by the head of the Catholic church to give the blessings of political liberty to those who were under his temporal government. These steps would be described and illustrated, he said, by tongues more eloquent than his. Our best wishes and warmest hopes were on his side. The voice of the free citizens of America, loud as that of the mighty ocean which rolls between our shores and those of Europe, would rise and reach him in the Vatican.

Mr. Devereux, one of the secretaries, then read letters from several distinguished gentlemen, who had been invited to the meeting; ex-president Martin Van Buren, the Hon. G. M. Dallas, Hon. James Buchanan, Hon. Reverdy Johnson, &c. We can make room only for the letter of Mr. Buchanan.

Washington, Nov 25, 1847.

Gentlemen—I have had the honor of receiving your kind invitation to be present at the meeting proposed to be held in the city of New York on Monday next, for the purpose of expressing the "earnest sympathy with which the American people regard the efforts of Pope Pius IX and the Italian people for national independence and constitutional freedom," and at the same time expressing the hope that I "approve of the proposed demonstration."

While it has always been our established policy not to interfere with the forms of government or the domestic institutions of other countries, it is impossible that the American people can ever become indifferent to the cause of constitutional freedom and liberal reform in any portion of the world. Their sympathies must ever be warmly enlisted in favor of any movement which presents a reasonable prospect of ameliorating the condition of any portion of the human race. The glories of the ancient time and the bright promise of the present, render Italy an object of peculiar interest to the American people.

Although my present position may be peculiar, I feel myself at liberty as an American citizen, to express the sentiments of my heart in favor of the wise and judicious measures of Pope Pius IX to reform ancient abuses and promote the welfare of his people. These can afford no just cause of offence to any European nation. The papal states and the other independent sovereignties of Italy have the inherent right to reform and liberalize their institutions, and improve the condition of their people without the interference of any foreign power.

They alone possess the exclusive authority to decide what reforms are practicable, and are best adapted to secure the liberty and prosperity of the people of Italy.

I have watched with intense anxiety the movements of Pius IX in the difficult and dangerous circumstances by which he is surrounded; and, in my opinion, they have been marked with consummate wisdom and prudence. Firm, without being rash; liberal, without proceeding to such extremes as might endanger the success of his glorious mission, he seems to be an instrument destined by Providence to accomplish the political regeneration of his country. That he may prove successful, must be the wish of every lover of liberty throughout the world.

After what I have stated, I need scarcely add that I most cordially "approve of the proposed demonstration." Permit me however, to intimate the hope, that while expressing the warmest admiration and sympathy of the American people for the benefactor of Italy, and their anxious desire for the triumph of the great cause with which he is identified, nothing may occur at the meeting which might by possibility afford even a pretext to the enemies of reform in other countries, to embarrass him in his progress.

I sincerely regret that urgent and important public duties will deprive me of the pleasure of attending your meeting.

Yours, very respectfully,

JAMES BUCHANAN.

The President then called for the address that had been prepared for consideration, and in the arrangement of which the greatest prudence had been exercised. It was read by Horace Greely, Esq.

To His Holiness Pope Pius IX.

VENERABLE FATHER—The people of these United States have observed with profound interest the circumstances which attended and the events which have followed your elevation to the Pontificate—an interest which has ripened into sympathy and unmeasured admiration. On behalf of a portion of the people we tender you an expression of those sentiments of regard and emphatic approbation which are cherished by all.

We address you not as sovereign pontiff, but as the wise and humane ruler of a once oppressed and discontented, now well-governed and gratefully happy people. We unite in this tribute, not as Catholics, which some of us are, while the greater number are not, but as republicans and lovers of constitutional freedom. Recent as is our national origin, wide as is the ocean which separates our beloved land from your sunny clime, we know well what Italy was in the proud days of her unity, freedom, and glory—what she has since been while degraded by foreign rule and internal dissension—and we have faith that a lofty and benignant destiny awaits her when her people shall again be united, independent and free. In the great work of her regeneration, we hail you as a heaven-appointed instrument; and we ardently pray that your days may be prolonged until you shall witness the consummation of the wise and beneficent policy which is destined to render your name immortal.

But, venerable father, we know well that the path you have chosen is one of extreme difficulty and peril. Our own immediate ancestors struggled through an age of dangers and privations to achieve and consolidate the blessings we now so eminently enjoy, though favored with a leader such as has rarely been vouchsafed to a people striving to be free. In the world we now inhabit, it is divinely appointed that virtue shall be tried by adversity, and that enduring glory, like freedom, shall be accorded only to such as by unshaken fortitude no less than courageous effort prove themselves worthy of the precious boon. We, therefore, the countrymen of Washington and Franklin, of Adams and Jefferson, are well aware that you did not enter upon the course you have chosen without a deliberate renunciation of ease, of security and of aristocratic favor. We know that you must have already resigned yourself to encounter the machinations of the crafty, the hatred of the powerful, and—most painful of all—the misconceptions of the well-meaning but deluded. We know that you must have calmly resolved to encounter the untiring hostility and dread of all the unjust or tyrannical rulers who assume to lord it over any portion of the fair Italian peninsula—all who fancy that social order consists in the maintenance for themselves of those conditions of luxury and sloth in which they have hitherto uselessly existed—all who fear, or selfishly affect to fear, that religion must perish if not upheld by the fleeting breath of emperors and kings. And, more formidable than all these, you must have girded yourself to encounter, and by God's help to overcome,

that fickleness and ingratitude of multitudes just released from benumbing bondage which could clamor in the wilderness to be led back to the flesh pots of Egypt—which among the cotemporaries and even the followers of our Saviour could leave him to bear in solitude the agony of his cross—and which in your case, we apprehend, will yet manifest itself in unreasonable expectations, extravagant hopes, impetuous requirements, and in murmurings that nothing has been earnestly intended because everything has not already been accomplished. That you will be guided and shielded from on high in discharging the transcendent responsibilities of your position, we will unwaveringly trust.

And, venerable father, dark as the clouds which envelope the present may be, we do know that the sunshine of the future will overpower and dispel them. To say nothing here of the clear assurance, fast anchored by the eternal throne, that no generous deed or endeavor can ever be really defeated or fail of its ultimate reward, we assure you, from joyful experience, that the blessings of constitutional freedom far outweigh all the perils and sufferings through which nations advance to their achievement. Short as our national life has yet been, it has already demonstrated to every thoughtful observer the immense superiority of liberty to despotism as an element of national growth and social well-being; it has shown that the rights of persons and property may be better secured under a government which guarantees rights and powers to all than under any other; that the agitations and acts of violence which are incident to human frailty or injustice under any form of government are far less frequent under ours than any other; and that whatever dangers may assail or threaten us have their origin not in an excess of liberty, but the contrary. So much, at least, we feel that we are amply justified in saying, in view of your position, the perils it braves and the anticipations it justifies.

In defiance of superficial appearances, we do not apprehend that the mailed cohorts of despotism are about to be set in motion against you. The age in which we live is one of moral rather than physical warfare—in which the artillery of the press commands and silences that of the camp—in which opinion is more potent than bayonets. We trust, therefore, that against any direct and open resort to force and bloodshed, you are shielded by the panoply of good men's approbation and sympathies throughout the length and breadth of Christendom. But should these expectations be disappointed, let the rash aggressor beware! The first shot fired in such a contest will reverberate from every mountain, summoning the brave and noble from every clime to stand forth against injustice and oppression—to battle for freedom and mankind. In such a contest, no one familiar with the history or character of the American people can doubt that their sympathies will be active and not wholly fruitless. That Italy will be spared the devastation, and Christendom the guilt and scandal of such a contest, we will not harbor a doubt; but in any case we will hope that this testimonial of the interest and admiration with which you are regarded by twenty millions of people will not have been wholly in vain.

We are, venerable father, yours most truly.

After the address had beed read, the following resolutions were unanimously carried, after having been supported by eloquent addresses:

1. Resolved, That we regard with the highest interest the progress of free institutions in all countries; and especially in one to which we are so much indebted as to Italy, whose laws and whose military and civil policy have penetrated the institutions of half the modern world.

2. Resolved, That the past history and the present condition of the Italians have made them the objects of peculiar interest with all Christendom. The renown of ancient Rome—the glory of the republics of the middle ages—the arts of modern Italy—the mournful history of her struggles and her sufferings—have made her fate an object of especial solicitude with all scholars, all lovers of the beautiful, all admirers of heroic deeds, and all republicans.

3. Resolved, That no freeman can look coldly on the present struggle of the Italians for national independence and constitutional liberty; that our hearts have been with them since the first moment when the cry of freedom was uttered; and will beat for them until all Italy is free from Calabria to the Alps.

4. Resolved, That we present our most hearty and respectful salutations to the sovereign pontiff for the noble part he has taken in behalf of his people; that, knowing the difficulties with which he is surrounded at home, and the attacks with which he is menaced from abroad, we honor him the more for the

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mild firmness with which he has overcome the one, and the true spirit with which he has repelled the other.

5. Resolved, That the cry of freedom again in Italy is a sound which will summon the brave and the free of all nations to encourage with their voices, and to assist with their strength, if need be, the Italian people in their struggle for liberty and independence.

6. Resolved, That "peace hath her victories no less renowned than war;" and that the noble attitude of Pius IX, throwing the vast influence of the pontificate into the scale of well-attempered freedom, standing as the advocate of peaceful progress, the promoter at once of social amelioration, industrial development and political reform, unmoved by the parade of hostile armies hovering on his borders, hopeful for man and trusting in God, is the grandest spectacle of our day, full of encouragement and promise to Europe, more grateful to us and more glorious to himself than triumphs on a hundred fields of battle.

The reading of the address was frequently interrupted by loud applause, and it was subsequently adopted by acclamation.

Mr. Devereux suggested to the chair that, as the business of the evening was finished, and many exciting and eloquent addresses in their own language had been heard by the audience, it would be not an inappropriate close of the evening's proceedings should some one, hailing from that sunny clime, the engrossing topic of the occasion, address the meeting in the language of Italy. He stated that there present among the audience was one, a son of Italy, a gentleman of ability who, during nine years of his life, had suffered in an Austrian dungeon at Spielberg, for the very principles now so triumphant through the advocacy of the great pontiff. That gentleman was Mr. Foresti.

The president accordingly called upon Mr. Foresti and was loudly seconded by the audience. Sig. Felix Foresti came forward and addressed the meeting in the Italian language in an eloquent manner, expressing his sense of the unexpected honor done himself and the impression made upon him by the numbers and enthusiasm of the meeting.

On motion, it was resolved, that the address, resolutions, and such other parts of the proceedings as might be judged advisable, under the direction of the committee, should be properly attested and forwarded to Rome, through some appropriate channel, and also that the whole proceedings be published.

After this the band performed the hymn of Pius IX, by Rossi, and then the immense assembly dispersed, highly gratified with all that had taken place.

The demonstration, in all respects, equalled the expectations of the warmest friends of the cause it was intended to aid and encourage.

Archdiocess of St. Louis.—Dec. 8, the feast of the Conception of the B. V. M., the religious habit was assumed at the hands of the Most Rev. Archbishop, by one of the ladies of the convent of the Sacred Heart.—*St. Louis News Letter.*

Further Diocesan intelligence.

Diocess of Pittsburg.—*Ordinations.*—On Saturday, 18th Dec., the Rt. Rev. Bishop O'Connor promoted to the sacred order of subdeaconship Messrs. Terence Reynolds and William Lambert, students of the Ecclesiastical Seminary of St. Michael. On the same occasion, the Rev. Messrs. John Walsh and James Kearney were ordained deacons. On Sunday, 19th ult., the Rev. Mr. Reynolds was ordained deacon.—*Pittsburg Catholic.*

Diocess of Philadelphia.—*St. Michael's Church.*—The congregation of St. Michael's, Kensington, have obtained a verdict of $27,000 from the county, for the destruction of their property in the riots of 1844.—*Cath. Herald.*

St. Augustine's Church.—We are pleased to learn that the new church of St. Augustine, in Fourth street, is so far completed as to allow of its being used for divine service. It will accordingly be opened with appropriate ceremonies on Christmas day. The bishop of the diocess will preach at high mass.—*Ibid.*

A verdict of $47,000 for the destruction of the original church was recently obtained: but the reverend clergy, we understand, have appealed to a higher court for what they consider full damages.

Statistics of the Church in the United States.—The *Catholic Almanac*, for 1848, estimates the Catholic population at 1,190,700. Within the territory of the United States, there are 3 archbishops, 24 bishops,* 890 priests, and 907 churches; 20 priests have died; whence it follows that, during the past year, there has been an accession of 76 to the number of priests, and 95 additional churches have been erected or dedicated.

* Besides this number, there are two bishops who have resigned their episcopal charge.

Archdiocess of Baltimore.—On the 1st inst. at St. Mary's seminary, Baltimore, the Faculty of Theology conferred upon he Rev. Chas. I. White, the degree of doctor in theology, after the several examinations required by the statutes. Having made the profession of faith, as contained in the creed of Pius IV, the Rev. Mr. White received the insignia of the doctorate at the hands of the Most Rev. Archbishop Eccleston.

Correction.—Our respected cotemporary of the *Catholic Herald* of Philadelphia has been led into an error regarding the *Catholic Almanac* for 1848. He says that, according to the Almanac, there are within the territory of the United States 3 archbishops, 24 bishops, and 919 priests; and starting from these data he finds an inconsistency between these and other statements of the almanac, in which the number of priests is said to be 890, and the number of priests added to the list during the past year 76. In the same way he has incorrectly stated the number of bishops and clergy 946, and the increase of priests during the year, 85. These mistakes will be rectified by taking notice that the Almanac no where gives 919 as the number of *priests*. The tabular summary gives 919 as the number of *clergymen*, under which name are included the *bishops* as well as the *priests*. This number agrees perfectly with the other statements: for 890 *priests*, with 3 *archbishops*, and 26 *bishops*, (see page 273,) make 919. In 1847 the number of *priests* was 834: this year it is 890; giving an increase of 56. But as twenty priests died during the past year, it follows that in the same time the whole accession of priests was 76, as stated in the Almanac.

FOREIGN.

Switzerland.—This unfortunate country is involved in all the horrors of civil war, originating in the basest perfidy that the most fiendish hatred of religion can engender. To show to the whole world that they were armed only in self-defence, and for the preservation of rights secured them by the most solemn treaties, the Catholic Cantons of the Sonderbund published a manifesto, in which they exhibit the terms of the federal pact, and expose the gross violations of it perpetrated by the Radical party. It concludes thus:

"The governments of the twelve states of Berne, Zurich, Glaris, Soleure, Schaffhausen, St. Gall, the Grisons, Argua, Thurgau, Tessino, Vaud and Geneva, have drawn the sword for an unjust war. The governments and inhabitants of the states of Lucerne, Uri, Schuytz, Underwalden, Zug, Friburg, and the Valais will draw theirs in their legitimate defence. A sacred oath unites you to us—you, confederates of the states whose authorities lead you to a sanguinary war against us; you are sworn, as well as we, to faithfully and constantly maintain the confederated alliance, and to sacrifice for it if necessary your lives and your property.

"But your authorities tear up the alliance, and make war upon the confederates and the founders of the confederation. You are called upon to shed your blood to execute their decree against the confederation. You are called upon to sacrifice your property to despoil that of your faithful confederates. You have taken with us a sacred oath to contribute to the prosperity of our common country, and to protect it against all calamity; yet your authorities are plunging the country into civil war, not to promote its prosperity, but to execute their decree against confederates. They are precipitating the confederation, which is the admiration of all nations, into the abyss where it must meet with destruction, and instead of watching over the prosperity of each particular state they desire to destroy the liberty and sovereignty of the seven cantons. You have sworn to live with us as brothers in good and in bad fortune. Have we not always kept our oath? Have we not always rejoiced when you were happy? Have we not always shared your misfortunes? Have we ever shackled your independence and your rights? Your authorities, however, in the midst of peace have destroyed our Catholic institutions, and it was from your territory that came the attacks of the free corps against one of our cantons which they plunged in distress. Your authorities have kept up these bands, and wish now by civil war to carry to the highest point the offences of which they were guilty. You have sworn as well as we to do all that honor and duty impose on faithful confederates. Mention to us a duty which we have not fulfilled towards you. Your authorities substitute their summons for the duties which are imposed upon them; they support traitors and assassins; they grant no protection to our innocent fellow citizens, destroy our commerce, carry off our property, invest our frontiers, and declare war against us in your name. You have taken the oath to us solemnly in the name of Almighty God, adding, *et qu'ainsi il nous soit en aide.* Think of this—the confederation has existed 500 years with the aid of God. This all-powerful God in his holy Trinity protects right and punishes perjury. Strong in our rights, we oppose resistance, and you attack us with a conviction of your error. In the midst of our affliction, we place all our confidence in God, and we submit ourselves to his will."

The Sonderbund exits no longer. Friburg fallen; Zug capitulated; Lucerne occupied;

Unterwalden and Schuytz submitted; Uri yielded up; there remains only the small canton of Glaris to place the whole of the Catholic league in the hands of the radicals. The details of the taking of Switzerland will be found below; the intervention is now the point of interest."

The European powers have determined to intervene, by way of mediation, between the Swiss diet and the Sonderbund, on the following bases:

"1. That the Catholic cantons appeal to the holy see for counsel on the religious part of the dispute.

2. That the diet undertake to protect those of the cantons whose sovereignty is threatened.

3. The dissolution of the Sonderbund.

4. General and reciprocal disarmament.

5. An understanding not to infringe or in any respect modify the pact without the unanimous assent of all the cantons.

"Should mediation on these bases be accepted, then the representatives of the five powers will immediately proceed with their work of pacification. If refused, the five powers will respectively regard their attempt at mediation at an end, and resume their respective positions, as if no such proposition had been entertained and not according to circumstances."

OBITUARY.

We deeply regret to announce the death of the Rev. John Hoy. He died on the morning of Monday, 10th ult., at the Mercy Hospital. Although Mr. Hoy was not many years in the ministry, he yet endeared himself to the people of Clarion and the neighboring missions, where, sparing not himself, his life and thoughts and actions were devoted for the spiritual interests of the flock committed to his care. The disease which, after trying him with long suffering, proved at length so fatal, was hastened if not brought on by the arduous labors he underwent in the exercise of his ministry.—*Pittsburg Catholic.*

To the Reader.—In entering upon another year and another volume of the Magazine, its conductors beg leave to remind the Catholic community of the object which they contemplated in the establishment of the periodical, and which is not sufficiently considered by some who subscribe to the work. That object is to afford a miscellany of religious, instructive, and entertaining knowledge, and as much as possible for every class of persons. The wants of the young and the unlearned are consulted, as well as those of the wiser and better educated in the community. Hence, very various must be the character of the articles admitted into the Magazine, and for the same reason it may happen that all the contents of a number may not be exactly suited to the taste of some persons, while that which is a matter of indifference for them, may be precisely what is desired by others. The Magazine is moreover intended as a channel of instruction and entertainment, not merely in regard to the passing events and incidents of the day, but in relation to general matters of interest to the Catholic, so that it may be taken up at any period after its publication, and still afford a varied fund of pleasing and useful reading. Its present form is particularly adapted to this, rendering it more convenient for use and more capable of preservation than a work of larger dimensions. But, although the Magazine is not a newspaper, it will not fail to record the more important items of intelligence both foreign and domestic, that may be interesting to the Catholic reader. In future a larger space will be devoted to this department, so as to supply such as take no other Catholic periodical, with all the ecclesiastical news that is desirable. At the same time an effort will be made to diversify the contents of the work, as much as possible to suit the wants of all. Let it be remembered, however, that this is a *Catholic* work, and that its contents will be of such a character as to be useful and entertaining to all who prize sound knowledge above the trash served up in the fictions of the day. The novel-reader, or he who feels no interest in the cause of God's church or in the progress of the faith, or who cares not about employing his leisure moments in a profitable way, will find the Magazine a dull publication: but, as every Christian should endeavor to be actuated by higher and better impulses, he cannot but feel the necessity of possessing some religious periodical like this, that will supply him with a fund of wholesome and interesting information. No one, however, should subscribe to the work who does not intend to pay for it; those who have subscribed will understand the necessity of being punctual in complying with the terms of publication. In the hope that the Magazine in future may possess increased interest in the eyes of its patrons, we wish them a Happy New Year.

Tales of the Sacraments. Philadelphia: published by Wm. J. Cunningham, 104 South Third street. Baltimore: John Murphy.

We have received from the publisher the third and last number of the American edition of this instructive work. These tales, like the preceding, abound in interest and useful information, and though they are perhaps intended mainly, to disabuse our separated brethren of their false notions of our practice and doctrine concerning the sacraments of our holy mother, the church, still they will be found as full of interest and profit to Catholics as to Protestant inquirers after truth.

St. Vincent's Manual, containing a selection of prayers and devotional exercises, originally prepared for the use of the Sisters of Charity in the United States of America. Second edition. Revised, enlarged, and adapted to general use. Baltimore: John Murphy. Pittsburg: George Quigley. 18mo. pp. 787.

The excellence of this prayer-book consists in the accuracy which characterizes its various parts, and in the numerous prayers and instructions which have been introduced into it. It contains full explanations of all the principal observances of Catholic piety, and of several devotions which have never been published in any other English prayer-book, for instance, the *Month of Mary*, the *Living Rosary*, the *Archconfraternity for the Conversion of Sinners, Rule of Life for a pious Christian, &c.* The prayers before and after communion and confession are very copious, and the litanies are numerous. One of the most useful additions to the work is the burial service in Latin and English, for children and adults, which will enable those who assist at that ceremony, to follow the officiating clergyman. The psalms and other devotions for the evening service of the church, are arranged to suit the different festivals that occur during the year. In short, this manual may truly be said to be the most comprehensive book of the kind that has ever been issued from the press in this country. It is very handsomely executed, and is embellished with several fine engravings. Let all purchase this book, who wish to be provided with a complete manual of Catholic piety.

Man's only Affair, or Reflections on the four last things to be remembered, &c. Boston: Thomas Sweeney. 18mo. pp. 160.

This little book of meditations on death, judgment, heaven and hell, or the four grand truths which religion urges upon the serious attention of man, is well known throughout the Catholic world, as one of the best companions a Christian can have, if he wish to secure the one thing necessary.

The unity of the Episcopate considered, in reply to the work of the Rev. T. W. Allies, M. A. &c. By Edward Healy Thompson, M. A. Philadelphia: H. McGrath. 18mo. pp. 291.

Every effort has been made by the adherents of the Anglican schism, from its origin to the present day, to justify the ground on which it was established, or rather to invent some ground on which it could be sustained, without the inconvenience of looking at the facts of the case, and tracing the separation of England from Catholic unity to the licentiousness and rapacity of a tyrant. The work of Mr. Allies is but a link in the chain of false testimony on this subject, and with all the refinement of the modern Puseyite he has endeavored to show that Christian bishops are equal in jurisdiction, and possess an independent authority, whence it is inferred that the Anglican bishops are not schismatical in refusing obedience to the holy see, or in not communing with the Roman pontiff. In refutation of this view, which is a miserable figment of obstinate error, Mr. Thompson proves in the most conclusive manner, that the episcopate of the Christian church is "one, indivisible, sovereign and independent: that every bishop has part in this episcopate, not as an independent individual, but as a member of the episcopal body." Any other idea of the Christian episcopacy would render it a source of inevitable dissension and error, and would, therefore, thwart the very object for which the Son of God established the order of bishops, viz: as a body to transmit from age to age the sacred deposite of faith.

Discourse on the Life and Virtues of the Rev. Demetrius Gallitzin, late pastor of St. Michael's church, Loretto, Pa., &c. By the Very Rev. Thomas Heyden. Pittsburg: 8vo. pp. 32.

The Rev. Mr. Gallitzin was one of the most distinguished clergymen that ever labored in the holy ministry within the limits of the United States. Whether we consider the great sacrifices which he made to become a missionary, or the zeal with which he devoted

himself to the salvation of souls, or the eminent success which crowned his exertions, we are forced to admit that his life is a model for the priesthood. As a writer in defence of Catholic truth, he is also most favorably known, and it may be truly said that his "Defence of Catholic principles" is one of the very best controversial works that we possess. It was due then to the merit of such an ecclesiastic, that an appropriate monument should be erected to his memory by those in the midst of whom he labored and died. This was done by the Catholics of Loretto, and on the occasion of removing the remains of Mr. Gallitzin to their new receptacle, the above-mentioned discourse was delivered by the Very Rev. Mr. Heyden, who has done justice to his theme. The simple yet eloquent narrative of the incessant toils and eminent virtues of Mr. Gallitzin, will be read with pleasure and profit by all who love to see the beauty of holiness shine forth in the ministers of the Gospel.

Titus Livius. Selections from the first five books, together with the twenty-first and twenty-second books entire, &c. By J. L. Lincoln. New York: D. Appleton & Co. Philadelphia: G. S. Appleton. 12mo. pp. 329.

If elegant typography, consisting of fine paper, clear type and neat arrangement, can be any inducement to the study of the Latin classics, this book will assuredly find many patrons. Its main excellence, however, is the copiousness of the notes which the editor has added, forming more than one-third of the volume, and well adapted for the assistance of both the teacher and the student. In the arrangement of the work the most approved editions have been consulted, chiefly that of Alschefski. It is also enriched with a plan of Rome, and a map showing the route of Hannibal in passing the Alps.

The Sphere and Duties of Woman: a course of Lectures by George W. Burnap. Second edition, corrected and enlarged. Baltimore: John Murphy. Pittsburg: Geo. Quigley. 12mo. pp. 326.

The lectures of Mr. Burnap on the Sphere and Duties of Woman have long since received the approbation of a discerning public, and it cannot be denied that the work contains a vast deal of useful matter, which may be read with pleasure and advantage by the fair sex. They will learn from it that they are destined to act an important part on the theatre of life, and that they will be more or less successful in fulfilling this destiny, according to the influence which religion has upon their sentiments and actions. Woman, directed by the ennobling principles of true religion in the various relations which she holds in society, must necessarily govern and control its happiness. These lectures have been printed by Mr. Murphy in a style of elegance which is seldom equalled, and form a most appropriate gift for the holidays.

The Metropolitan Catholic Almanac, and Laity's Directory for the year 1848. Baltimore: F. Lucas, Jr. 18mo. pp. 312.

The Almanac this year is much more comprehensive than former numbers of the work, and contains a great variety of information which is interesting to the Catholic community. Considering the great quantity of matter in this work, and the peculiar difficulty of the typographical execution, the price at which it is sold, 25 cents per copy, is exceedingly moderate, and within the means of all. Every Catholic family ought to have a copy of it. It is strange that any one should find fault with the catalogue of books appended to the Almanac. We consider this a part of its usefulness, by spreading far and wide the knowledge of books, the purchase and use of which may contribute vastly to the honor of God and the salvation of souls. All the more respectable periodicals of this kind contain catalogues of books, and we see no reason why it should not be so, particularly as the purchasers are not required to pay more on that account.

Pope Pius IX,—National Hymn. Baltimore: F. D. Benteen.

We have received from the publisher a copy of this beautiful national hymn in honor of Pius IX, the first page of which contains a large and elegant lithographic portrait of his Holiness. The accompaniment is by Mr. Meineke, whose musical science is well known in this country. We have no doubt that there will be a perfect rush to Mr. Benteen's, for copies of this interesting publication.